

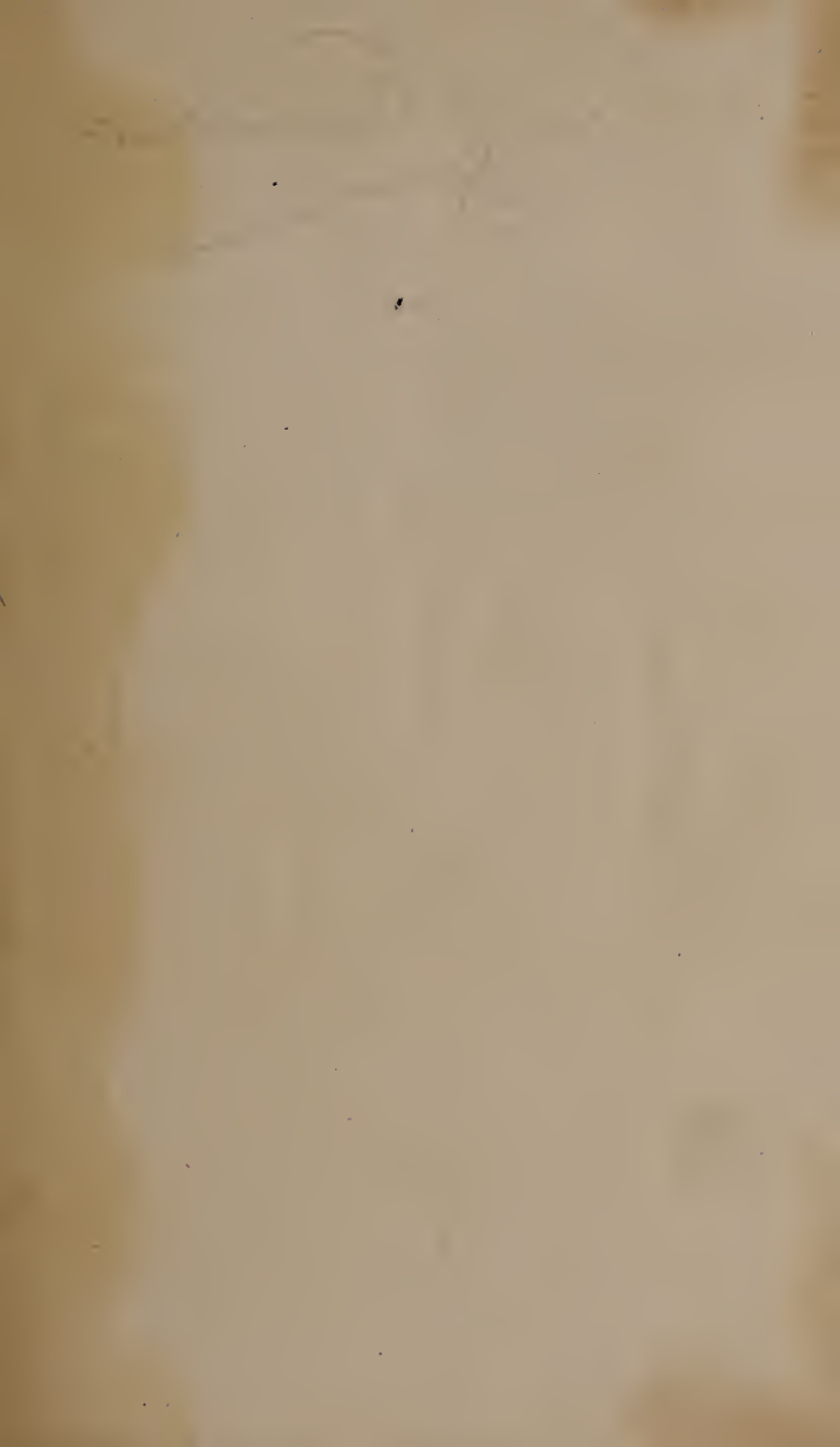
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THE  
✓ JEWISH EXPOSITOR,

AND  
FRIEND OF ISRAEL:

CONTAINING  
MONTHLY COMMUNICATIONS RESPECTING THE JEWS,  
AND THE  
Proceedings of the London Society.

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: אקים את-סכת דויד הנפלת Amos ix. 11.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

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VOL. V.—1820.

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1820.

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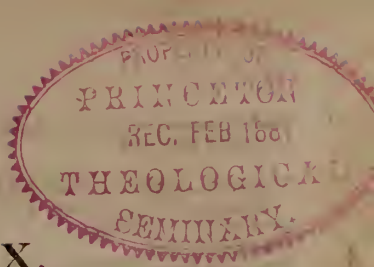
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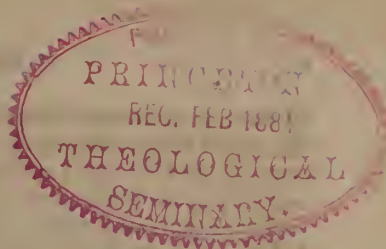
ANOTHER year of our labours has been brought to a close. While we desire to be heartily thankful for the mercies enjoyed during its continuance, we cannot review it without acknowledging that it has been one marked with signs the most portentous. In foreign parts we have heard of storms, and earthquakes, and desolating plagues; at home we have been shocked with the horrid yells of infidels and blasphemers, and the daring attempts of the seditious to subvert the venerable fabric of a constitution, which is the admiration of the world. In both these respects we have seen wicked men actually glorying in their shame. We know, however, in the midst of all, that the Lord reigneth, and that he doeth what he will amongst the armies of heaven, and the inhabitants of the earth, and in this conviction we would “be still, and know that he is God.” “The wrath of man shall praise him, and the remainder he will restrain.”

But there is one sign to which the last year has given birth, which, as more immediately connected with our labours, we cannot wholly pass over. The spirit of persecution against the ancient people of God has been suddenly revived. Again have they been plundered of their property, and driven from their habitations, by men calling themselves Christians.

It first broke out, as we are informed, at Meiningen on the Mayne, and then rapidly spread to Wurtzburg, Frankfort, Darmstadt, Heidelberg, and even to Hamburgh and Copenhagen. Doubtless the *secondary* cause of this phenomenon may be traced to the jealousy of Gentile traders, at the commercial prosperity of their Jewish competitors. But we know that the Almighty

is wont to bring about the accomplishment of his own purposes by means of secondary causes. It may be, then, that he has permitted this revival of persecution against a people who are yet "beloved for the fathers' sakes" to take place, in order to wean them from their too great attachment to the countries where they have been dispersed, preparatory to their return to that land to which he has promised to restore them, when the measure of their punishment is filled up. At all events it is our duty to seize the moment of their affliction to set before them that Gospel, in which alone consolation is to be found in troubles, whether temporal or spiritual, with a humble hope that this may be the season when they shall be brought to call upon the Lord that he may hear them, and they may glorify Him.

We gladly embrace this opportunity to return our sincere thanks to our various correspondents, for the aid which they have afforded us during the past year, and earnestly to invite a more extensive co-operation of the friends of Israel in carrying on our work. We do not think that they sufficiently appreciate the opportunity which our publication affords for conveying information of the most important kind both to Jews and Gentiles. To this we are the more anxious to call their attention, as the facilities for circulating the Jewish Expositor abroad have increased and are daily increasing. It now finds access in India and America, as well as on the continent. As, then, it is obvious, we can only expect assistance from those who heartily desire and pray for the peace of Jerusalem, we trust that this hint will not by them be wholly disregarded.—We have been promised a series of Letters, by an able hand, for the ensuing year, on a subject deeply interesting at this time to the church of God, and intimately connected with our cause. The first appears in our present number, with the signature of Basilicus.



THE

# Jewish Expositor,

AND

## FRIEND OF ISRAEL.

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JANUARY, 1820.

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A STAR IN THE WEST.

[Continued from Vol. IV. p. 452.]

CHAPTER VII.—concluded.

*The Public Worship, and Religious  
Opinions of the Indians.*

*The Feast of Harvest, and  
Day of Expiation of Sin.*

We shall now proceed to their most solemn and important feast and fast, answerable to the *Jewish Feast of Harvest, and Day of Expiation of Sin.*

The Indians formerly observed this grand festival of the annual expiation of sin, and the offering of the first-fruits of the harvest, at the beginning of the first new moon in which their corn became full eared, as we learn from Adair. But for many years past, they are regulated by the season of their harvest. Yet they are as skillful in observing the revolutions of the moon as ever the Israelites were, at least till the end of the first temple; for during that period,

instead of measuring time by astronomical calculations, they knew it only by the phases of the moon.

In like manner, the Indians annually observed their festivals and *Nectak-Ya-ah*, or days of afflicting themselves before the great spirit, at a prefixed time of a certain moon.

According to Charlevoix, the harvest among the *Natchez*, on the Mississippi, is in common. The great chief fixes the day for the beginning of the festival of the harvest, which lasts three days, spent in sports and feasting. Each private person contributes something of his hunting, his fishing, and his other provisions, as maize, beans and melons. The great chief presides at the feast—all the sachems are round him, in a respectful posture. The last day the chief makes a speech to the assembly. He exhorts every one to be exact in the performance of his duties, especially

to have a great veneration for the spirit which resides in the temple, and to be careful in instructing their children.

The fathers of families never fail to bring to the temple the first produce of their harvest, and of every thing that they gather, and they do the same by all the presents that are made to their nation. They expose them at the door of the temple, the keeper of which, after presenting them to the spirit, carries them to the king, who distributes them to whom he pleases. The seeds are in like manner offered before the temple, with great ceremony; but the offerings which are made of bread and flour every new moon, are for the use of the keepers of the temple.

As the offerings of the fruits of the harvest precede a long strict fast of two nights and a day, they gormandize such a prodigious quantity of strong food, as to enable them to keep inviolate the succeeding fast. The feast lasts only from morning to sun-set.

As we have already seen, this feast with the Hebrews began in the month Tizri, which was the first month of the civil year, answerable to our September and October. The feast took place previous to the great day of expiation, which was the tenth day of the month. So the Indian corn being generally full eared and fit to eat about this time, they are not far from the very time directed in the Mosaic appointment for keeping it.

The feast being over, some of their people are carefully employed in putting their temple in proper order for the annual expiation, while others are painting the white cabin and the supposed holiest with white clay; for it is a sacred and peaceable place, and white is its emblem. Others of an inferior order are covering all the seats of the beloved square with new matrasses, made out of fine splinters of long canes, tied together with flags. Several are busy in sweeping the temple, clearing it of every supposed polluted thing, and carrying out the ashes from the hearth, which, perhaps, had not been cleaned but a few times since the last year's annual offering. Every thing being thus prepared, the chief beloved man, or high-priest, orders some of his religious attendants to dig up the old hearth or altar, and to sweep out the remains, that by chance might either be left or dropped down. He then puts a few roots of the button-snake root, with some green leaves of an uncommon small sort of tobacco, and a little of the new fruits, at the bottom of the fire-place, which he orders to be covered up with white marley clay, and wetted over with clean water. Immediately the magi, or priests, order a thick arbour to be made over the altar, with green branches of the various young trees which the warriors had designedly chosen, and laid down on the outside of the supposed holy ground. The women, in the



interim, are busy at home, clearing out their houses, putting out all the old fire, renewing the old hearths, and cleansing all their culinary vessels, that they may be fit to receive the pretended holy fire, and the sanctified new fruits, according to the purity of the law, lest by an improper conduct they should incur damage in life, health, or future crops, &c.

It is fresh in the memory of the old traders, as we are assured by those who have lived long with them, that formerly none of those numerous nations of Indians would eat, or even handle, any part of the new harvest, till some of it had been offered up at the yearly festival by the beloved man or high-priest, or those of his appointment, at their plantations,\* although the light harvest of the past year should almost have forced them to give their women and children of the ripening fruits to sustain life.

But they are visibly degenerating more and more, both in this and every other religious observance, except what concerns war; yet their magi and old warriors live contentedly on such harsh food as nature affords them in the woods, rather than transgress the divine precept given to their forefathers.

Having every thing in order for the sacred solemnity, the

religious waiters carry off the remains of the feast, and lay them on the outside of the square. Others, of an inferior order, carefully sweep out the smallest crumbs, for fear of polluting the first fruit offering; and before sunset the temple must be cleared, even of every kind of vessel or utensil that had contained any thing, or had been used for any kind of provision, during the past year.

Now one of the waiters proclaims with a loud voice, for all the warriors and beloved men, whom the purity of their law admits, to come and enter the beloved square, and observe the fast. *He also exhorts the women and children, with those who have not been initiated in war, to keep apart, according to the law.*

Four centinels are now placed, one at each corner of the holy square, to keep out every living creature as impure, except the religious order, and the warriors who are not known to have violated the law of the first fruit offering, and that of marriage, since the last year's expiation. They observe the fast till the rising of the second sun; and be they ever so hungry in that sacred interval, the healthy warriors deem the duty so awful, and disobedience so inexpressibly vicious, that no temptation would induce them to violate it. They at the same time drink plentifully of a decoction of the button-snake root, in order to vomit, and cleanse their sinful bodies.

When we consider their ear-

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\* Vide Luke vi. 1, relating to the second sabbath, but not the seventh-day sabbath; it was the day of offering up the first fruits, before which it was not lawful to eat of the harvest.

nest invocations of the divine essence in this solemnity—that they never apply this root only on religious occasions—that they frequently drink it to such excess as to impair their health; and take into consideration its well known property of curing the bite of the rattle snake, must not it be concluded, that this has some reference to the cure of the bite of the old serpent in Eden, or to the serpent lifted up in the wilderness.

In the general fast, the children, and men of weak constitutions are allowed to eat, as soon as they are certain that the sun has begun to decline from his meridian altitude. This seems to be founded on the principle of mercy before sacrifice; and the snake root used by those in the temple, and the bitter green tobacco, which is eaten by the women and those too wicked to be admitted to the fast held therein, seem to point to eating of the paschal lamb with bitter herbs.

Being great lovers of ripe fruit, and as yet only tantalized with the sight of them, this may, with justice, be said to be a fast to afflict their souls, and to be a sufficient trial of their religious principles. At the end of this solemn fast, the women by the voice of a crier, bring to the outside of the holy square, a plentiful variety of the old year's food newly dressed, which they lay down and immediately return home. The waiters then go, and reaching their hands over the holy ground, they bring

in the provisions, and set them down before the famished multitude. They think it wholly out of order to shew any joy or gladness till the end of their religious duties. They are as strict observers of their set forms, as the Israelites were of those they received from divine appointment. As soon as the sun is visibly declining from the meridian, the third day of the fast, the chief beloved man orders a religious attendant to cry aloud to the crowded town, that the holy fire is to be brought out for the sacred altar—commanding every person to stay within his house, as becomes the beloved people, without doing the least bad thing; and to be sure to extinguish every spark of the old fire, otherwise the divine fire will bite them severely.

Now every thing is hushed. Nothing but silence all around. The great beloved man, and his beloved waiter, rising up with a reverend carriage, steady countenance, and composed behaviour, go into the beloved place, or holiest, to bring them out the beloved fire. The former takes a piece of dry poplar, willow, or white oak, and having cut a hole, but not so deep as to reach through it; he then sharpens another piece, and placing that in the hole, and both between his knees, he drills it briskly for several minutes, till it begins to smoke—or, by rubbing two pieces together for a quarter of an hour, he collects, by friction, the hidden fire, which they all consider as pro-

ceeding from the holy spirit of fire.

They then cherish it with fine chips, till it glows into a flame, by using a fan of the unsullied wing of a swan. On this the beloved man brings out the fire, in an old earthen vessel, and lays it on the altar, which is under the arbour, thick weaved on the top with green boughs.\* They rejoice exceedingly at this appearance of the reputed holy fire, as it is supposed to atone for all their past crimes, except murder. Although the people without may well know what is doing within, yet by order, a crier informs them of the glad tidings, and orders a beloved old woman to pull a basket full of the new ripened fruits, and bring them to the beloved square. As she is prepared for the occasion, she readily obeys, and soon lays it down at the corner thereof. Then the fire-maker rises from his white seat, and walks northward three times round the holy fire with a slow pace, and in a sedate and grave manner, stopping now and then, and saying some old ceremonial words, with a low voice and a rapidity of expression, which none understand but a few of the beloved old men, who equally secrete their religious mysteries, that they may not be profaned. He then takes a little of each sort of the new fruits, rubs some bear's oil over

them, and offers them up, together with some flesh, to the bountiful spirit of fire, as a fruit offering and an annual oblation for sin. He likewise pours a little of a strong decoction of the button-snake root, and of the cusseena, into the pretended holy fire. He then purifies the red and white seats with those bitter liquids, and sits down. All culprits may now come forth from their hiding places, dressed in their finest clothes, to pay their thanks, at an awful distance, to the forgiving *divine fire*. Orders are now given to call the women to come for the sacred fire. They gladly obey. The great beloved man, or high-priest, addresses the warriors and women; giving all the particular positive injunctions and negative precepts they yet retain of the ancient law. He uses very sharp language to the women. He then addresses the whole multitude. He enumerates the crimes they have committed, great and small, and bids them look at the *holy fire* which has forgiven them. He presses on his audience, by the great motives of temporal good and the fear of temporal evil, the necessity of a careful observance of the ancient law, assuring them that the *holy fire* will enable their prophets, the rain-makers, to procure them plentiful harvests, and give their war leaders victory over their enemies. He then orders some of the fire to be laid down outside of the holy ground, for all the houses of the various asso-

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\* Even among the Romans, if the sacred fire at any time happened to be extinguished, it could only be lighted again at the rays of the sun.

ciated towns, which sometimes lay several miles apart.\*

If any are sick at home, or unable to come out, they are allowed one of the old consecrated conch shells full of their sanctifying bitter cusseena, carried to them by a beloved old man. This is something like the second passover of the Jews. At the conclusion, the beloved man orders one of his religious waiters to proclaim to all the people, that the sacred annual solemnity is now ended, and every kind of evil averted from the beloved people, according to the old straight beloved speech. They are then commanded to paint themselves, and go along with him, according to ancient custom. They immediately fly about to grap-

ple up a kind of chalky clay to paint themselves white. They soon appear, all over, as white as the clay can make them. Then they follow on, in an orderly slow procession, to purify themselves in running water. The beloved man, or high-priest, heads the holy train—his waiter next—the beloved men according to their seniority—and the warriors according to their reputed merit. The women follow in the same orderly manner, with all the children who can walk, ranged according to their height,—the very little ones are carried in the mothers' arms. In this manner they move along, singing *halleluyah* to *Y. O. Hewah*, till they get to the water, when the high-priest jumps into it, and all the train follow him.\* Having thus purified themselves, and washed away their sins, as they suppose and verily believe, they consider themselves as out of the reach of temporal evil, for their past vicious conduct. They now return to the centre of the holy

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\* Dr. Hyde says, that the third state of the Persian religion commenced, when, in imitation of the fire preserved upon the altar in the temple at Jerusalem, they kept also a perpetual fire upon an altar. This gave occasion to the common opinion, that the ancient Persians worshipped fire; but Dr. Hyde justifies them from that imputation. He owns that they regarded this fire as a thing sacred, and paid it a kind of service; but he denies that they ever paid to it a proper adoration. One of their priests said, that they did not pay any divine worship to *mithra*, which is the sun; or to the moon, or the stars, but only turned towards the sun when they prayed, because the nature of it nearly resembled that of fire. They regarded it as an image of God, and some said God resided in it, and others, that it will be the seat of the blessed. On the twenty-fourth of March, all the inhabitants of a parish in Persia extinguish the fire in their houses, and go to light it again by the fire of the priest, each paying him about six shillings and three pence, which serves for his support. They must have taken this custom from the Jews.

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\* The Indian women never perform their religious ablutions in presence of the men, but purify themselves, not at appointed times with the men, but at their discretion. They are also entirely excluded from their temples by ancient custom, except the six old beloved women, who are permitted to sing, dance, and rejoice at their annual expiation for sin: but they must retire before the other solemnities begin.—So the Hebrew women performed their ablutions, separated from the men, by themselves. They also worshipped apart from the men, lest they should attract each others attention in divine worship.



ground, where having made a few circles, dancing round the altar, they finish their annual great festival, and depart in joy and peace.

Mr. Bartram, who visited the southern Indians in 1778, gives an account of the same feast, but in another nation. He says that the Feast of First Fruits is their principal festival. This seems to end the old and begin the new ecclesiastical year. It commences when their new crops are arrived to maturity. This is their most solemn celebration.\*

When a town celebrates the husk, or first fall fruits, having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and clean their houses, squares, and the whole town, of their filth, which, with all the remaining grain and other old provisions, they cast together in one common heap, and consume it with fire. After taking medicine, and fasting for three days, all the fire in the town is extinguished. During this fast, they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed. All malefactors may return to their town, and they are absolved from their crimes, which are

now forgotten, and they are restored to favour. On the fourth morning, the high-priest, or chief beloved man, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame. Then the women go forth to the harvest fields and bring from thence new corn and fruits, which being prepared in the best manner, in various dishes, and drink withal, is brought with solemnity to the square, where the people are assembled, appareled in their new clothes and decorations. The men having regaled themselves, the remainder is carried off and distributed among the families of the town. The women and children solace themselves in their separate families, and in the evening repair to the public square, where they dance, sing and rejoice, during the whole night, observing a proper and exemplary decorum. This continues three days, and the four following days they receive visits and rejoice with their friends from neighbouring towns, who have also purified and prepared themselves.

The Rev. Mr. Brainerd, in his journal says, he visited the Indians on the 20th of September, 1745, at the Juniata, near the Susquehannah, in Pennsylvania. This is the first month of their civil year, and the usual time of the feast of fruits, or harvest. It ought to be noted, that Mr. Brainerd, tho' an excellent man, was at this

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\* This is plainly the great feast on the day of expiation, and that of harvest, when they offer up their fall fruits, and not the spring first fruit feast, and should have been called the new civil year.

time wholly unacquainted with the Indian language, and indeed with their customs and manners. These Indians, in particular, were a set of the lowest grade; the most worthless of the nations wholly ruined by the example and temptations of the white people. Mr. Brainerd's interpreter was a common Indian, greatly attached to the habits of his countrymen, and much in their interest. He says, he found the Indians almost universally busy in making preparations for a great sacrifice and dance. In the evening they met together, to the number of about one hundred, and danced round a large fire, having prepared ten fat deer for the sacrifice. They burned the fat of the inwards in the fire, while they were dancing, and sometimes raised the flame to a prodigious height, at the same time yelling and shouting in such a manner, that they might easily be heard two miles off. They continued their sacred dance nearly all night; after which, they eat the flesh of the sacrifice, and then retired each to his lodging. As Mr. Brainerd acknowledges that he dared not go among them, he could give a very imperfect account of their proceedings, as he must have received it from the interpreter.

### *The Feast of the Daily Sacrifice.*

The next remarkable feasts they religiously observe, are those of the Daily Sacrifice, and some occasional ones.

The Hebrews, it is well known, offered daily sacrifices of a lamb every morning and evening, and except the skin and entrails, it was burnt to ashes.

The Indians have a very humble imitation of this rite.—The women always throw a small piece of the fattest of the meat into the fire, before they begin to eat. At times they view it with pleasing attention, and pretend to draw omens from it. This they will do, though they are quite alone, and not seen by any one.

Those who have been adopted by them, and fully considered as belonging to their nation, say, that the Indian men observe the Daily Sacrifice, both at home and in the woods, with new killed venison. They also draw their new killed venison, before they dress it, several times through the smoke and flame of fire, both by way of an offering as a sacrifice, and to consume the blood, which with them, as with the Hebrews, would be a most horrid abomination to eat. They also sacrifice, while in the woods, the melt, or a large fat piece of the first buck they kill.

They imagine that their temples have such a typical holiness, beyond any other place, that if they offered up the annual sacrifice elsewhere, it would not atone for the people, but rather bring down the anger of Ish-to-hoolo Aba, and utterly spoil the power of their holy place and holy things. They who sacrifice in the woods, do

it only on particular occasions, allowed by their laws and customs.

*Their Feast of Love, &c.*

Every spring season, one town, or more, of the Mississippi Floridians, keep a solemn Feast of Love, to renew their old friendships. They call this annual feast *Hottuck Aimpa, Heettla Tanaa*, that is, "the people eat, dance and walk, as twined together." The short name of the feast is *Hottuk Impanaa*, that is, "eating by a strong religious and social principle." *Impanaa* signifies, as I am informed, several threads or strands twisted together. They assemble three nights before the feast. On the fourth night they eat together. During the intermediate space, the young men and women dance in circles, from the evening till the morning. When they meet at night, it is professed to be to gladden and unite their hearts before Y. O. He. wah. They sing Y. O. He. wah. shoo—Y. O. He. wah. shoo—Y. O. He. wah. shee—Y. O. He. wah. shee—Y. O. He. wah. shai—Y. O. He. wah. shai—with great energy. The first word is nearly in the Hebrew characters, the name of Joshua or Saviour.

ON THE BEST METHOD OF CON-  
VERSING WITH THE JEWS.

It is one of the pleasing phenomena of our times, that Christians show more zeal than ever before, in endeavouring to spread the knowledge of the

Gospel among the Jews. And that Societies have been formed, which spare neither pains nor expence in this view, whereas in former times only individuals were active, in this respect, and they generally withdrew themselves from public notice, and were supported solely by their own zeal. One of these was our late Brother Samuel Lieberkuhu, who departed this life at Gnadenburg in 1777. He for many years lived in intercourse with the Jews, particularly in Holland; and in addition to his official duties as a minister of the Brethren's Church, he exerted himself to the utmost, in endeavouring to sow the seed of the Gospel among this deluded people. He was possessed of sound theological learning, and was singularly well versed in the oriental languages,\* had himself savingly experienced the truth of the Gospel, and had a particular love and esteem for the Jews, not only because they are men, but likewise, and especially, because our salvation came from *them*, and because He to whom himself owed every thing, was a Jew. The Jews soon acknowledged him as their

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\* In 1732, when a number of emigrants from Salzburg, passed through Jena, where Lieberkuhu was at that time studying, on their road to Lithuania, he resolved to accompany them as far as Koenigsburg, with a view to be of service to them on the way, by preaching the Gospel to them. On his return he had several offers at Berlin, his native city, among others, that of being Professor of Oriental Languages, at Koenigsburg; but he declined them all, and returned to Jena, to prosecute his studies.



friend, and took pleasure in conversing with him; and though they could not always approve what he said, yet they respected his kind intentions, to be useful to them. He did not, indeed, see much fruit of his labour; but neither can we say, that he laboured altogether in vain among them. At all events, he excited many to salutary reflection.

At the Synod of the Brethren's Church held at Marienborn in 1764, he presented an account of his manner of proceeding, for the investigation of the Brethren, who made known their opinion on the subject. It may not be useless, in reference to the exertions now making for the good of the Jews, to lay before our readers an Extract of the said 'Account' and also the most essential part of the opinion of the Synod expressed on the subject.

*Exposé of the method which I have adopted in my intercourse with the Jews, in order to make them acquainted with the doctrine of Jesus Christ.*

All opportunities of conversing with the Jews, are, at the present day confined to individuals or very small companies. It would be far from easy for any person to hold a public harangue in a synagogue. During my thirty years intercourse with the Jews, I have but once had an opportunity of speaking publicly in a synagogue, viz. in the year 1740 at Groeningen. After they had finished their prayers, I

begged permission of the elders to ask a question. My desire was granted; the answer gave occasion for more questions, and at length, I spoke alone, and held a regular discourse.

But there is a great difference in respect to method, according as you preach the Gospel to them, or converse with them upon that subject. In a sermon you give free vent to the feelings of your heart, unfettered by the apprehension of being disturbed by the objections of your hearers, or of being led away from the subject of your discourse; in a conversation, on the other hand, you must be more on your guard lest you should say something, which might lead to controversy on matters not essential to the subject.

I pre-suppose that we should enter into conversation on the person of Jesus, only with those persons, who themselves seek occasion for it, or of whom we may rest assured, that they will not make a bad use of it. But they must feel, that the heart of him who converses with them is filled with love both to Jesus, and to his people Israel. A Jew once said to several of his companions concerning me. "This man loves Tholah\* to such a degree, that he will prepossess even you in his favour, if you listen to him long."—And that I am a great friend of the Jews, is attested by all those of that nation, who are acquainted with me. My

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\* The crucified one, or, more properly, the hanged one. Deut. xxi. 23.

method of conversing with them I have learned principally from the Acts of the Apostles, and it consists in this :

1. I adhere to the main point : “ Christ crucified is the Messiah ; He hath reconciled us unto God by his death, and it is through Him alone that we can obtain mercy and forgiveness of sins.”

This is the Gospel, which the Apostles preached to the Jews, as we read in the Acts of the Apostles. I never suffer myself to be drawn aside from this point, though the Jews should wish to bring me upon another subject, e. g. that of the Trinity ; in this case I tell them, that it is useless to speak on such matters, before Jesus Christ is believed in, as the true Messiah.

Now the main point is, to prove, that Christ crucified *is* the Messiah. Some learned men endeavour to convince the Jews of this truth by the prophecies of the Old Testament,—and in so doing they certainly follow the example of our Lord’s Apostles. Yet we ought to recollect, that the Jews of that period did *themselves* apply all these prophecies to the Messiah, whence the Apostles appealed to them in convincing the Jews : but the Jews of subsequent times, gave a new signification to these predictions, in order to set aside their demonstrative power.—This latter is likewise done by the Jews of the present day ; and when a text from the Old Testament is quoted, they immediately examine the marginal notes of the Rabbies and

thus lead you into controversy, which is altogether vain and ineffectual.

I therefore state only this simple proposition ; “ Jesus is the Messiah, for he himself said so.” The high-priest said unto Jesus : “ I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.” Jesus answered : “ Thou hast said.” Then followed the sentence :—“ He is guilty of death.”

It may easily be supposed, that this argument appears at first, singular to the Jews. But we must take this into the account : God hath raised him up from the dead. As soon as they hear this, they are convinced, that, if the latter be true, the former must be so likewise. For if Jesus, as they say, had been a malefactor, smitten, stricken of God, and afflicted for his iniquities ; God would not have raised him up and thereby justified him. A Jew once said in company : “ Well, we grant that Jesus was raised up ;”—but another immediately answered : “ If that be true, all that he has said must be true.”

Thus then their only resource is, to invalidate the truth of the resurrection. Hence they ask : “ Did you see Jesus raised from the dead ?” The answer to this question is : Did *you* see the law given by God unto Moses ? yet you believe it ; in like manner we also believe, that Jesus rose from the dead, though we were not eye-witnesses of the fact. But he was seen by all his disciples, and by five-hundred

other brethren; and the former not only confirmed their testimony of the fact by miracles, but sealed it with their death. From them the fact hath been handed down to us, and all who now turn in their distress to Jesus, and find grace through him, are convinced, in the most satisfactory manner, that Jesus liveth.

A Jew at Amsterdam, who had heard me speaking to this effect, called me next day into his house, and said: "Your words caused me to spend a sleepless night."

Some of my Christian friends have however made various objections to this first part of my method, which I have now been explaining. They say, that the glory and power of the Redeemer may be lowered by our saying, *God* raised him up, for that the Jews would immediately draw this inference: then Jesus is not God, and yet he said himself: I have power, to lay down my life, and to take it again." To this objection I answer: The latter declaration may very readily be reconciled with that of the Apostles. Our Saviour had, most assuredly *power* over his life; but he did not *use* that power, since he laid aside all his divine majesty (in this world).

Others have declared it to be their opinion, that I should begin with the truth, that by Jesus were all things created, that are in heaven, and that are on earth, and that he became a man, to suffer and die for us; for that if they once believed

*this*, they might easily be brought to believe, that he rose from the dead. But the truth just mentioned immediately rouses the controversial propensities of the Jews, with regard to the subject of the Trinity, to which the said truth directly leads. It is surely wrong to commence with this truth in endeavouring to convince Jews; since not even baptized Christians can cordially believe that Jesus is their creator, if they have not previously known him as their Redeemer.

It is a very different matter, if the Jews happen to ask me, whether I and *my brethren* believe the divinity of Christ? In such cases I freely and roundly declare, that we do; but I tell them at the same time, that no one can believe it, except those, who have experienced, that grace, forgiveness, and freedom, from sin, is to be found in the sacrifice of Christ.

I make use of this same argument,—“that Jesus is the Messiah, because he declared himself to be such,”—in regard to *this* doctrine. All, that Jesus hath said, must be true, *because* he hath said it: for God hath raised him up from the dead, and by that means confirmed his whole doctrine.

To endeavour to convince the Jews of the doctrine of the Trinity from the Old Testament, would be to enter into endless disputes with them, concerning the meaning of the passages quoted. But if they ask me: “Do *you* believe this doctrine?” I most gladly affirm it.



If they require a proof, I mention no other but this: Jesus taught the doctrine in these words: "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Neither do I enter into any further explanations upon the subject, but lead them back again to the point from whence we set out, that they must first acknowledge Jesus to be the Messiah.

In short I preach unto them Christ crucified, declaring that he is the Messiah, who became a man and died for us, who reconciled us unto God, who rose from the dead and ascended into heaven, to whom we must apply, if we would have eternal life. He, who is enabled to believe *this*, will, as a matter of course, believe all that Jesus taught. Indeed, I have observed, that some have been convinced, or at least brought to reflection by this method.

A Jew once said to me: "When I hear you, I am convinced, that Jesus is the Messiah; but when I think: Now I will believe in him, I feel as if I were getting a fever."

2. In conversing with the Jews, I grant them that the promises of the Old Testament, which treat of their deliverance from their present state of suffering and dispersion, are not yet accomplished; but that they will be fulfilled in due time. The whole hope of the Jews is, that the Messiah will still come, and lead them out of their present captivity, into their own country, where they

will then live in great happiness. But they think of nothing but temporal happiness, and in this they grossly err. Yet their belief, as many divines have shewn, has its solid foundation in the prophets. But the Jews endeavour to prove from these prophecies, that the Messiah is not yet come, for that the accomplishment of the predictions cannot be pointed out. Among these prophecies some of the most frequently quoted are those found in Is. ii. 4. Mic. iv. 3. "At that time they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more."

Many Christian expositors regard such prophecies as figurative, and say, that all of this nature must be spiritually understood; for that Jesus has made peace between God and man. But this mode of reasoning will not satisfy the Jews; and I have never hesitated to grant them, the literal fulfilment of these passages,—the more so, because one of our Saviour's declarations seems to authorize this mode of interpretation. When his disciples asked him: "Lord wilt thou at this time restore the kingdom to Israel?" he did not tell them, that they must no more look for such a kingdom; but he said: It is not for you to know the times or the seasons, which the Father hath put in his own power. This evidently implies, that the Father *will* restore again the kingdom to Is-

rael, but the disciples were not to know the times nor the seasons. Peter says expressly : There shall come times of refreshing from the presence of the Lord ; and he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 19—21.

A certain Jew once made the following objection to me : “ We think nothing of Jesus, we rather hate him ; how can he do this for us ? ” I answered : “ Jesus will act in regard to you, as Joseph acted with regard to his brethren. They had betrayed and sold him ; but he made himself known to them as their friend and benefactor, and at last as their brother. In the same manner, Jesus will once make himself known unto you, though you do not love him now.” — They were much affected by these words.

3. By having allowed, that they may keep their law, even when they believe in Jesus, I have removed one great cause of offence to them. The Jews believe, that Jesus cannot be the Messiah, because he changed and abolished the law, which was given them by God himself. But Jesus did not teach that the law was abolished *for the Jews*. On the other hand, the Gentiles, who were converted to Jesus, were not affected by this law, because it had not been given them, and could not, therefore,

be binding upon them. The first believers, all of whom were Jews, adhered to the law of Moses, as is obvious from Acts xxi. xxii. &c. Consequently the Jews, who shall believe in Christ at the latter day, *may* adhere to their law, until God shall give them a new revelation. A divine, named Jacob Rhenfendus, has acknowledged this, and in his dissertation de fictis Judæorum hæresibus is the following passage : “ As the Gentiles were not to be compelled to live according to Jewish customs, and to observe the ceremonial law ; so likewise the Jews, who believe in Jesus, ought not to be compelled to act contrary to their law.”

After I had communicated my opinion on this subject to the Jews, some of them called upon me, for the express purpose of enquiring farther concerning it, and one said, “ You have afforded me great light in the matter, and removed a heavy stone of offence.”

4. It is highly needful, that the Jews acquire correct ideas, respecting the people of God from the Gentiles, in order that the hatred they feel against Christians, may be overcome. I tell them, that the Christians have fallen into great degeneracy, like the children of Israel in the days of Elias. But that, as God at that time found among them seven thousand, who did not bow the knee to Baal ; there are also many thousands of Christians of all denominations, who adhere to the doctrine of Jesus, and endea-



voured to live conformably to it. That all, who confess Jesus with their lips only, while their hearts are far from him, cannot properly be styled Christians."

The Author of this "Account" concludes thus: I commend the whole cause to our Lord, who loveth his poor people Israel, more than any of us. And while writing this on the 10th Sunday after Trinity, on which day the destruction of Jerusalem is the subject of discourse, in a large part of Christendom; it is my most ardent wish, that the tears which Jesus wept over Jerusalem, may soften the hearts of the children of Israel, and that his blood, which was shed for them as well as for us, may soon be upon them, to bless them.

The remarks of the Synod on the method stated in this Account, were to the following effect: The method here described cannot be censured, yet we cannot suppose it to be the only one that is applicable. All depends upon the Spirit of God owning the preaching of Christ crucified. Even the apostles had two different methods. Paul and Apollos, who were mighty in the Scriptures, converted the Jews by means of them; others simply told them, what they had themselves seen and experienced. Both these methods approved themselves as the power of God in all those, who did not resist the Holy Ghost. The method described in this account presupposes, that the preacher must be a man well versed, not only in holy writ, but also in the

language, the antiquities, the manners and customs, and the controversies of the Jews; but God may make use of the testimony of one less learned, if it seem good unto him, to visit his people Israel in mercy; but this period does not appear to be arrived as yet. Let us, in the Church of the Brethren, never forget, that the upright walk of the children of God, without words, is a most striking argument for the truth of the Gospel unto those, who have opportunities of observing it. To testify in *this* manner we are *all* called; and next to this, let the Jews henceforward be and remain subjects of our prayers\* and of our hopes.

#### REMARKS ON MR. BOLTON'S EXPLANATION OF THE PROPHECIES OF DANIEL.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN Mr. Bolton's computation of the periods of Daniel and St. John which appeared in your number for November 1819, he calculates the period of three prophetic times and a half, or 1260 natural years from A. D. 533, on the ground that in that year, the emperor Justinian gave the saints into the hand of the little Roman horn, or the Papacy. I should be glad to know, on what historical authority, that alleged fact is supported.

I fully agree with Mr. Bol-

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\* In the Church Litany of the Church of the United Brethren, is the following petition: "Deliver the people of Israel from their blindness."

ton, that the little Roman horn can only be the symbol of the Papacy; and I likewise agree with him, that, according to the plain declaration of Daniel, the 1260 years are to be reckoned from the time when the saints, together with the times and the laws, were given into the hand of that little horn: but I have not been able to discover the historical evidence, on which it is asserted, that Justinian gave the saints into the hand of the Papacy, in the year 533. Whence of course, I am led to doubt the propriety of reckoning the 1260 years from that epoch; a doubt, which obviously involves a suspicion that Mr. Bolton's *other* computations, depending as they all do, upon the palmary and leading computation of the 1260 years, are alike unsound and untenable.

That the saints were never subjected to the Papacy *throughout the whole world*, is perfectly clear from the direct attestation of history: nor, so far as I can see, does the prophecy give us any reason to expect such a universal subjugation. The saints are plainly enough to be subjected to the little Roman horn, *ONLY* throughout the peculiar territory, over which the little horn's spiritual dominion extended. Now, according to the prophecy, that territory is the region where the ten Gothic kingdoms were established during the subversion of the Western Roman Empire (See Dan. vii. 8. 24.): and, according to history, the region, over which

the papal sway extended, was specially the Western Empire; for the Eastern or Constantinopolitan Empire, has always down to the present hour, pertinaciously refused to acknowledge the supremacy of the Pope. We must seek therefore the predicted giving of the saints into the hand of the little horn, *SOLELY* in the Western Empire: for the Western Empire has doubtless been ever the platform, on which was reared the fabric of papal supremacy.

Now Mr. Bolton asserts, that Justinian gave the saints into the hand of the little western horn in the year 533; on the ground, I presume, of the emperor's edict, or rather epistle of that year, in which he declares (as, by the way, Theodosius and Valentinian had *already* done by their edicts of the year 445), that the Roman see was the head of all the churches.

That Justinian wrote an epistle to that purpose, is no doubt, very true: but I am at a loss to discover, how by such a transaction he can be said to have given the saints into the hand of the little horn. At the time when the epistle was written or in the year 533, Justinian was *exclusively* the emperor of the east: he possessed not a single foot of territory in the Western Empire; for as yet he had neither conquered the African province, nor established the exarchate of Ravenna. How then could any edict of Justinian give the saints, throughout the Western

Empire, into the hand of the pope? He surely could not establish the papal supremacy over countries, which all the while did not acknowledge his sovereignty. An edict of the Constantinopolitan emperor, could no more make the pope a lord paramount of the west, than an edict of the emperor of China could make the Dalai Lama the spiritual head of Christendom. They might both, if they pleased, pass edicts to those purposes: but, unless they were at the same time *actual rulers* of the west, their edicts would be no better than so much waste paper.

Perhaps Mr. Bolton may say, that the edict or letter of Justinian, is to be considered as merely *declarative*; that, in the year 533, the papal supremacy was *already* acknowledged throughout the west; and that Justinian only gave the final sanction of his authority, as the head of the entire Empire.

Should Mr. Bolton take this line of argument, (and I see not what other he *can* take), he will find, that history will not bear him out. In the year 533, the papal supremacy was *NOT* acknowledged throughout the west: consequently, the saints were *NOT* given into the hand of the little horn in that year; and we must not forget, that both history and prophecy mark out *the Western Empire*, or, *the territories of the ten Gothic horns*, as the peculiar platform, throughout which the little horn or the Papacy tyrannizes over the saints. At the epoch, from

which Mr. Bolton would reckon the 1260 years, on the ground that the saints, were *then* given into the hand of the little horn, that is to say, in the year 533, nearly the whole west, so far from acknowledging the papal supremacy, stood in direct opposition to it. The Anglo-Saxons of Britain were Pagans; while the Vandals of Africa, the Ostrogoths of Italy, the Burgundians of Gaul, and the Visigoths and Alars of Spain, were all Arians. Under such circumstances, when the greatest part of the west was *not* in communion with the see of Rome, and did *not* acknowledge its spiritual authority, it is difficult to conceive how the saints could all the while, have been given into its hand.

On the whole, there never surely was an epoch more injudiciously selected for the commencement of the 1260 years, than the year 533. The saints we are told, *must* then have been given into the hand of the little horn, because Justinian then declared the Roman see to be the head of all the churches. Such is the basis of Mr. Bolton's computation. On adverting to history, we find, that in this identical year 533, Justinian was not master of a single province in the west, and that at this precise time also, neither the Anglo-Saxons, nor the Burgundians, nor the Ostrogoths, nor the Visigoths, nor the Alars, nor the Vandals, had submitted to the spiritual yoke of Rome.

From these premises, the truth

of which Mr. Bolton may controvert if he be able, I deduce the following syllogism.

The 1260 years commence, when the times and the laws and the saints are given into the hand of the papal little horn; whose spiritual sway is limited, both by prophecy and history, to the platform on which were erected the ten gothic horns or kingdoms. But the times and the laws and the saints were not given into the hand of the papal little horn in the year 533. Therefore the 1260 years did not commence in the year 533.

I have thought it right to point out Mr. Bolton's error, not only from a general love of truth, but because he has built upon it, (though still, as might be easily shewn if necessary, on a false principle) the portentously important position that the Jews will begin to be restored in the year 1823. For my own part, I believe nothing of the sort; because such an opinion rests not upon a shadow of solid argument: but no small degree of mischief may result to the cause of revelation, if those of your readers, who have not studied these matters, should bring themselves devoutly to expect the restoration of the Jews in the year 1823, and then find themselves altogether mistaken; for after having hastily adopted a theory whose foundation is laid in the sand, they may perhaps as hastily imagine that there can be no certainty in the prophecies of Daniel himself.

Mr. Cuninghame, I observe, wishes to reckon the 1260 years from the same year as Mr. Bolton, namely, the year 533. The preceding objections therefore apply equally to his scheme also. C. D.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN your last number, your correspondent P. Bolton, has given you an abstract of his method of determining the chronology of several important prophecies of Daniel and St. John. I am fully persuaded, that he is influenced by the most laudable motives in communicating his peculiar views to the public through the medium of your valuable repository, nor is it my intention to question the validity of his interpretations. His march, indeed, is so rapid, that I confess I am unable to keep pace with him, though the same prophecies which he has undertaken to explain, have claimed no small share of my serious consideration during the last twelve years. I would humbly obey the Spirit's admonition, "He that hath an ear to hear, let him hear," and I would gladly receive from any quarter, any information which can be gathered on a subject involving the highest interests of the whole human race. But as it is literally impossible to discuss the several results of your correspondent's incubations within the narrow limits of one paper, I must of necessity confine myself to one, viz. the



death and resurrection of the two witnesses. Your correspondent affirms, that this interesting prediction was fulfilled during the French Revolution. I am at a loss to discover, in the history of those awful events, any connexion between them, and the prophecy supposed to be fulfilled by them.

Many nations shall behold their dead bodies. They of the peoples and kindreds and tongues and nations shall see their dead bodies. Many nations shall treat their dead bodies with contempt and insult. For what greater indignity can be offered to the dead than to deny them the privilege of burial? But "they shall not suffer their dead bodies to be put in graves." Many nations shall congratulate each other with great rejoicings at their death. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another." Many nations shall be struck with utter consternation at their revival, for it is natural to suppose, that the same persons who rejoiced at their death, are alarmed by their resurrection, and it is said, "They stood upon their feet, and great fear fell upon them which saw them." Their resurrection is likewise ascribed to the Spirit of Life from God which entered into them.

The prophecy seems to require for its fulfilment, a total suppression of the public ordinances of religion, among the true worshippers of the Lamb,

at least, to the utmost extent of the dominion of the beast. The peoples, nations, &c. who behold, insult, and rejoice over the dead bodies of the witnesses, and are so much terrified and dismayed by their resurrection, seem to comprehend, at least, the waters where the whore sitteth, and may comprehend most of the nations of the earth. Now many features of general resemblance may be discovered in the various events which have been referred to by different commentators for the completion of the prophecy in question. But it is obvious, that all prophecy must become ambiguous and nugatory unless a complete and minute coincidence between the several members of the prophecy, and the several facts comprehended in the event to which it is applied can be fairly demonstrated. It is not my intention, as I have already said, to dispute the conclusion at which your correspondent has arrived; but simply to request for my own satisfaction, and that of the public, a more particular developement of the premises from which that conclusion is derived. Most cordially will I unite with him in triumphant gratulations to my native land, and joyful hallelujahs to the God of all the earth, when his interpretation of this awful prediction shall be incontrovertibly established. But to me the signs of the present times do not appear to be less alarming than those which immediately preceded the pa-

roxysms of the Revolution in France, nor to be pregnant with consequences less detrimental to the interests of true piety.

Should these premises be well founded, we have reason to thank God that we need not say with the Psalmist, when the time of trial arrives, "How long shall the ungodly triumph?" He hath graciously foretold to his church, for their support and encouragement under so afflictive a dispensation, that the time is short and that the issue of the trial will be a glorious deliverance, and a triumphant exaltation over all her enemies. With earnest prayer that your institution may be a chosen instrument in the hands of Providence to further a consummation so devoutly to be wished.

I am,

Yours, &c.

C. T. C.

#### JOSEPH, A TYPE OF CHRIST.

##### LETTER I.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE history of Joseph, as recorded by the Holy Spirit in the scriptures of truth, is at once simple, pathetic, and interesting. It has often and ably been considered, as affording a wonderful illustration of the doctrine of a particular Providence, of the certainty of those retributive judgments which await the envious and unjust, as well as of that watchful care, and gracious recompence, which are sure to attend

on those who serve God in spirit and in truth. As a source of instruction on those important points, it assuredly can never be too much, nor too attentively studied. But there is another point of view in which it has not been so fully contemplated by the church, and yet in which it is assuredly capable of yielding matter both for the confirmation of our faith, and the comfort of our souls. There can be no doubt that most of the remarkable characters of the Old Testament, were intended to be more or less typical of that Saviour of whom Moses and the prophets did write: and certainly Joseph whose history has so prominent a place, and the particulars of which are detailed with more than common minuteness, cannot be an exception to this rule. If Adam, and Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, are found to be set forth in so many circumstances of their lives, as typical of the Lord Jesus himself, we have abundant reason to expect the same to be the case in the history of Joseph. The parallel indeed in some instances is so close and striking, that it has not been wholly overlooked by those who have commented upon it, but it does not seem to have been so fully recognized and set forth as I think it deserves. I am persuaded that the more attentively we consider the subject in this view, the more reason we shall find to acknowledge, that Joseph was

intended to be one of those typical characters that was to prefigure in a peculiar manner, "Him that was to come." And as you number among the subjects of your work, "the history of Patriarchs," your readers will not think it foreign to your design, if you allow me to occupy a few of your pages, in considering the general outlines of the history of Joseph in this light. I say the general outlines, because it is obvious that in every personal type, as in every parabolic representation, the resemblance is not to be looked for, nor was ever meant to be presented to us in every individual feature, or in all the minuteness of detail. But even this would be too long for a single letter. I will therefore at present only consider his *personal qualifications*, which were of a very remarkable kind.

There can be no doubt but that he partook by nature, of all that corruption which is the inheritance of the whole race of man, as born in the image of a fallen progenitor; and in his history indeed, there are not wanting sufficient marks, whereby we may trace its existence. The power however of that divine grace by which he was renewed, seems to have shone forth in him in a pre-eminent degree. In the purity and in the wisdom which are exemplified in his character, he seems to have been signally fitted to be a type of that glorious Being, who was "holy, harmless, undefiled, and separate from sin-

ners," and "in whom are hid all the treasures of wisdom and knowledge." Of the inflexible purity of his heart, and of the abiding sense which he had of the love and presence of his God, we have a signal proof in the firmness with which he resisted the allurements of sin. And to his wisdom the king of Egypt bore a remarkable testimony, who when Joseph had interpreted his dream, and pointed out the means of providing against the famine which it predicted, said unto his servants, "Can we find such an one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art." Here then he may surely be contemplated as figuratively representing that wonderful counsellor, upon whom the Spirit of God was poured without measure. And it should lead our minds from the type, to the antitype, from the shadow, to the substance, and should call forth afresh our devout and grateful thanksgivings, for the immaculate purity of that Jesus, who hath wrought out a righteousness for our justification, as well as for the infinite wisdom, with which we are sure he will order all things for the guidance and welfare of his people. And in the character which is given of Joseph in the house of Potiphar, that "the Lord was with him," and "that the Lord made all that he did to prosper in his hand," we still recognize him of whom

it was said of old, "My servant shall deal prudently," and in another place, "The pleasure of the Lord shall prosper in his hand," and of whom, it was confessed by the multitude who saw his works when he ministered in the flesh, "He hath done all things well, he maketh both the deaf to hear and the dumb to speak."

It is a blessed recollection for the poor sinner who hath committed his soul and its affairs into the hands of the Lord Jesus, as Potiphar entrusted his house and all that he had to Joseph, that it cannot but prosper. No sooner had Potiphar done this, than "the blessing of the Lord," we are told, "was for Joseph's sake upon all that he had in the house, and in the field." The very hairs of those who are indeed in the hands of Jesus, are numbered before God, and he careth for all that concerneth them. Those therefore who like St. Paul, "know in whom they have believed," may be confident "that he is able to keep that which they have committed unto him, against that day."

I am,

Yours, &c.

H. S. C.

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THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

To the Editors of the *Jewish Expositor*.

Gentlemen,

WHILE under the awful circumstances of the present day, the secular arm is constrained to interpose to stop (if possible)

the mouth of blasphemy, the spiritual mind cannot but discern in existing facts a new developement of the mystery of iniquity, by so near an approach towards a renunciation of all authority, human and divine. Support and consolation under such an appalling prospect can alone proceed from an anticipation derived from the word of truth, that when iniquity abounds to the full, the transgressors shall themselves be "brought to desolation in a moment, and be utterly consumed with terrors." Another mystery will receive a simultaneous accomplishment and issue in the renovation of a distracted world, and the triumphant establishment of the kingdom of God.

Under these impressions the author of this letter conceives the *Jewish Expositor* to be a suitable vehicle for some thoughts on the *scriptural expectations* of the christian church, because he considers the cause to which its labours are devoted as most immediately connected with the subjects hereby recommended to a sober consideration under the following distribution.

1. The glorious Epiphany.  
Titus ii. 13.
2. The first resurrection.  
Rev. xx. 5.
3. The End of the World.  
Matt. xxviii. 20.
4. The World to come.  
Hebrews ii. 5.



5. The restitution of all things. Acts iii. 21.

6. The kingdom of Israel. Acts i. 6.

7. Types.

8. Prophecies.

9. Parables.

10. Recapitulation.

11. Practical View.

12. Conclusion.

Some of these titles it is imagined may afford occasion either of ridicule to the profligate or of offence to the serious, but such consequences are not justly to be charged upon the writer, who has taken them from the word of God, and purposes to examine their import by the law and testimony thereof, without any undue partiality for human authority whether of early or later date. It is by no means his intention to question any article of "the Faith once delivered to the Saints" but to examine how far the purity of its stream may have been affected by the channels of interpretation through which it has come down to us. As an apology (if any be requisite) for such an attempt to elucidate some important passages of scripture, he would observe, that any former abuse or absurd exhibition of the doctrines they contain, will afford no better argument for their absolute rejection, than such as the corruptions of christianity can offer to justify the denial of its truth.

The several points intended for discussion in the following papers, are stated at once in the order in which they will be treated. The candid reader who may deem them not unworthy of his notice, may thus be prepared, if he will, by a previous examination of corresponding passages, and be induced to withhold a premature and therefore defective judgment on the whole argument, until the light which these converging subjects may afford shall be collected into one and the same focus.

The great counsel of God in "*the dispensation of the fulness of times*" is far too important to have escaped from the devices of the enemy, and it has accordingly been much darkened by words without knowledge; it may be collected from scripture, that this obscurity would be allowed to continue till the period immediately preceding its fulfilment.

The latter part of the vision of Daniel was sealed, but the revelation of it in St. John, is an open book. It is "*the Revelation of Jesus Christ which God gave him to shew to his servants,*" and "*blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the Time is at hand.*"

1. *The glorious Epiphany.*  
Titus ii. 13.

The context of this expression will introduce at once the distinction of the first and second Epiphany intended to be mark-

ed out in the whole subsequent discussion. "*The grace of God hath appeared*" *επιφανη*, and by it we are taught to look forward to "the appearance of the glory" *επιφανειαν*; grace came by Jesus Christ at his first, and he will come in glory at his second appearance. We are exhorted to live soberly, righteously, and godly in this present world, or the "age that now is," that in the age to come we may be partakers of this glory, or as it is expressed by the same Apostle, Ephesians ii. 2, by "grace we are saved" or raised up already to a new life with Christ, that "in the ages to come," he might shew the exceeding riches of his grace, that is, his glory, of which present grace is the pledge and assurance—for "the Lord will give grace and glory," (Psalm lxxxiv. 11.) "whom he justified them he *also* glorified," (Romans viii. 30.) "He shall come to be glorified in his saints," (2 Thess. i. 10.) "If we suffer with him that we may be *also glorified* together; for I reckon that the sufferings of *this present time*, are not worthy to be compared with *the glory* which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God," and their deliverance "from the bondage of corruption into the *glorious* liberty of the children of God," who have "the first fruits of the Spirit," and yet groan within ourselves waiting for the adoption, to wit, "the redemption of the body," (Romans viii.) "Looking for

the Saviour, the Lord Jesus Christ, who shall change their vile body, that it may be made like unto *his glorious* body," or the body of the glory of himself. (Phil. iii. 20, 21.)

This *glorious appearance* is coupled with the kingdom of glory, and the saints are connected with the one as with the other. (1 Thess. ii. 12.) "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing and kingdom*," (2 Tim. iv. 1.) "That ye would walk worthy of God who hath called you to his kingdom and glory." "That ye may be counted worthy of the kingdom of God, for which *υμες ης* (not in which) ye all suffer, seeing it is a righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled (to recompence) rest with us." "When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence (face, *προσωπον*) of the Lord, and from the *glory* of his power." (2 Thess. i.) "If we suffer, we shall *also reign* with him." (2 Tim. ii. 12.) "Henceforth there is laid up for me a *crown* of righteousness, which the Lord, the righteous judge shall give me *at that day*, and not to me only, but *unto all that love his appearing*." (2 Tim. iv. 8.)

"When Christ our life shall appear, then shall ye also appear with Him IN GLORY." (Col. iii. 4.) "And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away." (1 Peter v. 4.) "The church will then be presented by Christ to himself, a *glorious church*, not having spot or wrinkle, or any such thing." (Eph. v. 27.) At his first *appearance* he "made an end of sin," Dan. ix. 24. and "unto them that look for him, shall he *appear the second time* without sin unto salvation." Heb. ix. 28. At the first, God was manifest in the flesh, and at the second, the human nature will be manifested in the divine, for the "Son of man shall come in the glory of his Father." Mark viii. 38.

As before the incarnation, Christ had appeared as man, to prepare the church for his Epiphany in the flesh, so it should seem he had given a pledge of his future Epiphany in glory, for after his speaking of that coming in connection with "the kingdom of God," (Luke ix. 26.) the account of the transfiguration follows, in which the disciples "saw his glory," and Moses and Elias also "appeared in glory," and there came a cloud and overshadowed them.

St. Peter, (2 Peter i. 16.) directly alluding to this remarkable manifestation, refers it to the "power and coming of Christ," as if exemplified in the holy mount, and declares it to be "no cunningly devised

fable." On this occasion, the dispensations of grace and of glory—the kingdoms of patience and of power—the church militant and triumphant were exhibited at once, affording an illustrious pattern of things to come in that glorious appearance and kingdom, when all will be "eye witnesses of his majesty;" when the Lamb and his company shall stand on the mount of Zion; "when the glory of God shall lighten that city, in the light whereof the *nations* of them which are saved shall walk." Rev. xiv. and xxi. 13.

If the nations and kings of *the earth*, are to bring their glory and honour into it, this must be a dispensation here below and in time—such distinctions do not seem applicable to the eternal state—they seem rather to signify the kingdom appointed to Christ by the Father, as the crown of his mediatorial office; when *all kings* shall fall down before Him, *all nations* shall do Him service; when He shall be king of kings, and Lord of Lords; when "there shall be *given* to Him, dominion and glory, and a kingdom, that all people, nations, and languages should serve Him," when "the greatness of the kingdom *under* (not in) the whole heaven shall be given to the Saints of the Most High," (Dan. vii. 14 and 27,) until "the end, when He shall have delivered up the kingdom to God even the Father;" when "the Son also shall himself be subject unto Him, that put all



things under Him, that God may be all in all." (1 Cor. xv. 24 and 28.)

It will be allowed that the first Epiphany was distinctly revealed to Daniel, (chap. ix. 24,) in the interpretation of the seventy weeks, and that He had understanding given Him to understand the matter; but of another vision, he says, "none understood it," (chap. viii. 27,) and of the time of the end, when the wise shall shine as the brightness of the firmament, as the glorified bodies in the transfiguration, it was said, (chap. xii. 4.) "Shut up the words, and seal the book," till "the knowledge of it shall be increased," "the words are closed and sealed up till the time of the end," when "*the wise shall understand.*"

Whether the glorious Epiphany be not also declared by Daniel, though he understood it not, and whether this *appearance* be not also conjoined immediately with the kingdom of God, then to be established on earth, shall now be considered by reference to the passages.

It appears that a comprehensive vision was vouchsafed to Him of all the kingdoms of the world, from the first king of kings to the last. (Comp. Dan. ii. 36, and Rev. xix. 16.) Every revolution of universal empire was set before Him, from the kingdom of Babylon, to the kingdom of God. The whole body politic was represented by the parts of a body, natural in figure, but composed of various materials; after so

much discussion, and so general a consent upon the point, it is needless to shew in detail the application of the several parts. We are concerned at present only with the feet and toes of the image composed of iron and clay, and these will be allowed to represent the Roman Empire in its last divided state, partly strong as iron, partly weak as clay, but divided into ten kingdoms at least.

"In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." (Chap. ii. 44.)

The means by which this universal revolution is produced, are supernatural. "A stone was cut out *without hands*, which smote the image upon his feet of iron and clay, and brake them to pieces, and the stone that smote the image became a great mountain, and filled the whole earth." (Verse 34, 35.)

*Without hands*, is a scriptural expression, for that which is spiritual, as the "Circumcision *not made with hands*," or the "building of God, an house *not made with hands*."

The stone smites the image on the feet, or last divided state of the Roman Empire, and breaks the rest of the image in pieces. It may be doubted, whether this figure can properly represent the first advent of our Lord, as the Empire was not

then in its divided state, but it seems to be referred by Christ himself to the judgments attending or preceding his second appearance. "The stone which the builders rejected, is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever *it shall fall*, it will grind him in powder." (Luke xx. 17. 18.)

In the corresponding passage, (Matt. xxi. 43.) the transfer of the kingdom of God from the Jews to the Gentiles is introduced, and thus it should seem, that when the Gentile kingdoms are to end, the stone will fall upon them, and become itself the universal kingdom, the kingdom of the mountain filling *the whole earth*. In the discourse on Mount Olivet, our Lord tells his disciples, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and "then (after other signs) shall they see the Son of man coming in a cloud with power and *great glory*." (Luke xxi. 24.) "When ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." This then is the "glorious appearance and kingdom" yet to come, for the times of the Gentiles continue, and the ten kingdoms of the image yet exist.

Nor is this all; in the viith chapter of Daniel, the "appearance and kingdom" still more distinctly point to the second glorious Epiphany.

The Roman Empire is there designated by a beast with ten horns, in the midst of which a little horn arises speaking great words. The beast is slain, his body destroyed and given to the flame, and then follows, "I saw in the night visions," and behold one like "*the Son of Man* came with *the clouds* of Heaven." Saint Paul says, "The Lord *Himself* shall descend from Heaven," 1 Thess. iv. 16. but not till "that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.)

Saint John says, when the "Word of God" is revealed under the title of King of kings, the beast, and the false prophet are both cast alive into a lake of fire. Let the devout enquire into what is noted in the scripture of truth. Compare the description of the Ancient of Days, in Daniel vii. 9, 10, 13, 14, with that of the Son of man, in Rev. i. 13—18, and see if they can arrive at any other conclusion, than that the same glorious Epiphany is represented in both, in which the Son of man is revealed in the glory of his Father, as a priest on a throne, when the God of Heaven sets up the kingdom which is given to the Son of man.

If any further confirmation be wanting, the scriptures afford it. It is not perhaps too much to suppose, that our Lord, (who gives so decided a testi-

mony to Daniel,) referred to this prophecy, in his answer to Caiaphas, "Hereafter shall ye see the Son of man, sitting at the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 64.) When He was transfigured, a cloud overshadowed him; when He ascended, "a cloud received Him;" to remove all doubt upon the subject, two special Witnesses to the fact declared, "This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen Him go into heaven." (Acts i. 11.)

Therefore we, who know the living and true God, "looking for that blessed hope and glorious appearance," will wait for his Son from heaven, remembering his own admonition, "Watch ye therefore, and pray always, that ye may

be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi.)

"Behold! He cometh with clouds, and every eye shall see Him, and they also which pierced him, and all kindreds of the earth shall wail because of Him—Even so, Amen."

Should this scriptural exposition of the glorious Epiphany be deemed worthy of the notice of your Expositor, its insertion will be considered by the writer, as a sufficient indication of your readiness to admit the discussion of the remaining subjects, during the course of the ensuing year.

I am,

Yours, &c.

BASILICUS.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### EXTRACT OF A LETTER FROM MR. FRIEDENBURG.

*Berlin, September 27, 1819.*

My very dear Sir,

As I knew that Mr. Smith had already informed you of our safe arrival at Berlin, I was more anxious to wait till I had some important matter to communicate, than to hasten my communication. I shall now in this letter retrace the history of the last two months, and lay before the Committee those occurrences and subjects, which either have a reference to their grand object, or seem otherwise deserving their notice.

The Rev. Mr. Marsh having accompanied us to Harwich, the last hours of our stay in England were seasonably

sweetened by his truly edifying conversation. After a tedious voyage of six days, we arrived the 30th of July at Cuxhaven. On board the ship, I employed my time, when well, with the translation of Mr. Marsh's tract, *Search the Scriptures*, into German, which will, in all probability, be published here, at the expence of our Tract Society. We immediately proceeded up the Elbe. The 31st, we landed near a village on the Danish side of the river, being obliged to wait for the return of the flood to carry us up to Hamburg. We were edified by the simplicity and piety of the country people. One of them informed us, that their minister, who resides in a neighbouring little town, was a very good man. Having therefore taken some tracts, we called on him. Though, no



doubt, a good and pious man, he was so overawed by the distance which has been kept for ages between Jews and Christians, and by the obstacles which both parties present against a happy union, that he refused to accept either tracts or a Hebrew Testament. He, however, congratulated the Society for having supplied the theological world with this desideratum, of which, himself a Hebraist, he could well appreciate the value.

On our arrival in Altona, we were immediately surrounded by ten or twelve porters, who looked as if they were come, not to carry our things to the inn, but to carry us to prison. On asking one of them, what he would take to carry the things into the next inn (about a hundred yards from the landing place), his charge was so immoderately impudent, that I determined not to employ any one of them. After a great deal of abuse and trouble, we got to the inn, and into our beds, safe enough. Early on the first of August (Sunday) we were waked by a prodigious hum and bustle before the house---it was the full-frequented market! Being too late for any divine service in the German churches, we took a walk in the town. Instead of the edifying stillness that reigns in England on the Lord's day, our ears were greeted, (I ought to say grated,) with the music, vocal and instrumental, of a band of players, exercising themselves for the evening! O how I thanked God for having had a better example set before me in England. Had I never been there, these things would not now appear to me in half so odious a light. We then went to Hamburg, and rejoiced to find the English chapel, where service was just performing. The Rev. Mr. Moody being in England, a member of the congregation read a sermon. After service several of the congregation remained. Among these, Messrs. Jackson, two most amiable characters, expressed their satisfaction at the object of our mission, by the cordial treatment we received from them. In the evening, some more English friends assembled at Mr. Jackson's, who read some of the speeches delivered at the last Anniversary of the British Bible Society. Mr. Jackson, Jun. was eager to have as many tracts

as I could spare. I therefore left him the whole little store, together with one Hebrew Testament, and as we stayed in Hamburg till the 4th, we rejoiced to hear, that he had several opportunities of distributing books to Jews that came into his counting-house. I hope by this time, they stand in direct correspondence with you. It is of the greatest importance to supply them with our books, as Hamburg is the residence of 20,000 Jews, (the fifth of the population) most of whom subsist by commerce. *Pious merchants, I conceive, have it more in their power to spread the Holy Scriptures among that mercantile people, the Jews, than professed Missionaries.* I shall have another instance to mention, before I close this account.

The 4th of August we took our leave of Hamburg, and arrived the 7th at this place. The 8th, (Sunday) we went to hear the English service at the Ambassador's palace. But, unfortunately, the Rev. Mr. Austin had departed the Monday preceding for England, and the new chaplain was not yet arrived. The 9th, we called on Mr. Rose, who gave us a most cordial reception. His conversation exhibited such a zeal for the cause, and such a readiness to be active in promoting it, as I have seldom witnessed. He related to us the whole history of the conversion of Mr. Reich, which made me still more regret that I arrived not early enough to have a meeting with him. I have since had opportunity to converse with his wife, and find her a most amiable character, and blessed be God, under the hands of a most excellent lady. Her two children and sister, all of whom have been baptized on the same day with her and her husband, are, likewise, under the instruction and government of well-informed and Christian persons.

My first business, after having taken lodgings was, to visit those friends, to whom I had letters from Mr. Way, or with whom I had already formed an acquaintance during my first stay here. To the Rev. Mr. Janicke, I presented the one-copy of Adams's Jewish History in the name of our Society, for which that dear old servant of God was not

a little thankful. Madame de Bishoffs-  
werder (a friend of Mr. Way's) is a  
woman of great prudence, and her ac-  
quaintance with the more respectable  
Israelites of this place enables her to  
assist me *very materially* in gaining  
access to them; a matter, believe me,  
of uncommon difficulty. She, however,  
from motives of caution, and because  
of the existing persecutions, has advised  
to desist calling on the Jews at present.  
I follow her advice the more willingly,  
as I perceive the necessity of gaining  
a greater volubility in the philosophy of  
the continent—the idol of the more en-  
lightened Jews. To begin with the  
Jews directly at religion, and, when  
conversing on religion, to begin with  
them at the more offensive doctrines of  
it, would shut every door to your agent  
in this place. He must become their  
friend, their *family friend*, before he  
can have any prospect of working ef-  
fectually as their enlightener.

Baron de Kotwitz, rejoiced that the  
London Society have placed me here.  
His peculiarly mild character is the point  
of attraction to many young men of  
distinction, all of whom, may, through  
his exertions, be interested for the  
cause. His daughter, a lady of great  
piety, has lately made a collection for  
a Jew at Lemberg, who is instructed  
in religion by a minister of the Estab-  
lished church. He is learned in the  
Talmud, but alas, he has the common  
vices of Talmudists, pride and self-suf-  
ficiency, in such an eminent degree, that  
all access to his benefactors was shut  
against him. He has since called upon  
me several times, and I find to my great  
grief, that those who had the care of  
him before me, were not mistaken in  
their opinion.

I have had several visits from the  
young proselyte, Mr. — a young man  
of several valuable qualities. The com-  
mittee by this time, know the resolution  
he has taken of continuing in his trade,  
a resolution which, far from rendering  
his sincerity doubtful, renders him more  
valuable in the eyes of those who know  
what it cost him to overcome an aver-  
sion to his employment. When he came to  
communicate that resolution, I had just  
a letter by me from Frankfort on the  
Mayne, stating that the government of

Basle had prohibited the reception of pro-  
selytes, and that Mr. — might stay at  
Berlin for the present, or, if gone, be  
recalled. This he looked upon as a pro-  
vidential approbation of his resolution.  
If he is and remains but faithful, he may  
still be useful to the cause, and that the  
more, as the Jews with whom he may  
come in contact, will not expect *learn-  
ing* from him, which they will from a  
professed Missionary.

There has also been with me a young  
Jew whom God has led to the truth in a  
very extraordinary way. He is the son  
of a banker, in — who died a  
few years ago, and left him sole heir  
to his property. About a year ago he  
came to Berlin on his business and fell  
sick. It so happened that the attendant  
that was procured for him was a chris-  
tian, and a *serious* christian. This man  
was happy enough to gain his patient's  
confidence. His ear, however, was still  
deaf to the truth. The christian waiter  
had already given up all hopes of mak-  
ing an impression on this person, when  
one day to his joyful surprise, he found  
him reading in the New Testament with  
his face all bathed in tears. The young  
Jew embraced him and said, "Now I  
believe the things you so often have  
spoken of!" He then related that he  
had seen Jesus Christ *repeatedly* in a  
dream, kindly nodding with his head  
towards him from the cross. *This led  
him to read the Bible.* I observed to him  
that it would have been but a doubtful  
sign of his conversion had his dream or  
vision been unattended with this blessed  
effect. He told me several weighty  
reasons which detained him from mak-  
ing immediately an open profession of  
Christ, but I was charmed with the  
thankfulness with which he took a letter  
for the Messrs. —, who, I told  
him, would be glad to have conversa-  
tions with him, and to assist him in  
acquiring correct notions on the subject  
of true christianity. The next morning  
he departed for —, where I trust  
he will never forget the great things  
the Lord has revealed to him here, and,  
in due time, become a monument of  
glory to God. There are also three  
Jewish brothers of —. One of them  
has been baptized already, and the other  
two under religious instruction. The



eldest is a young man of *great* acquirements. The second is bound out apprentice at a turner's. The third, an amiable lad, is yet in the gymnasium. I wish and hope and pray for more of such subjects.

Now a word about the Jews themselves. They are divided, you know from Mr. Way's Letters, in two classes, the Old and the New Synagogue. I payed a visit to the preacher of the New Synagogue, and found him an amiable man, and well-informed *divine*, (if those who adopt the philosophy of the day can at all be called *divines*). He very obligingly stated to me the principles maintained by himself and his hearers, which are of the *eclectic* kind; or, to use a Christian expression, "to prove all things, and hold fast that which is good." "According to this principle," said he, "I often read the New Testament, and am delighted with the high lessons of morality taught by Christ and his disciples." On the 14th of August, (Sabbath) I heard him preach in the magnificent Saloon which the opulent Mr. Beer has prepared for the purpose. His subject was the consolation of the religious man in tribulation, which he treated in a manner very little different from those *Christian* orators, who leave out of their discourses the all in all of Christianity, Christ Jesus, the way, the truth, and the life, the peace and consolation of his people. On the ensuing Sunday I went with Mr. —'s lady, who speaks English, to the English service,—so little prejudiced are these good people! She declared to me, on our way to the ambassador's, that if she should chance to see a Jew and a Christian lying in the same state of distress, she would tender her assistance to the one who lay nearest to her, without paying any regard to the religion he was born in. After service; she expressed her delight at the beautiful devotional compositions in the Common Prayer. I dined with them; they are the politest people you can imagine. After dinner, Mr. —, another Jew, and I, retired to another room, to speak on religious topics. I was, in this conversation, perfectly convinced, that the doctrinal part of sacred scripture, far from being con-

sidered as the foundation of the practical one, is held by them in little or no estimation. When I defended the doctrine of original sin, as one essential to true Judaism, and quoted Ps. li. 5, the Jewish friend, in his zeal, rather hastily exclaimed, "There, you see the consequences of admitting David's Psalms as an authority!" Rev. Mr. — corrected his unwary friend, and wanted to evade the force of that passage, by reading the translation Mr. Mendelson has given of it, which, unfortunately for him, did not alter the sense materially. But I was regaled, in the course of this interview, with the following sentiment of Mendelson (in his answer to Lavater, who had attempted to convert him to Christianity), "Could it be demonstrated that Isaiah had really prophesied of Christ, as the Son of God, it would not follow that Christ was indeed the Son of God, but only that Isaiah was no true prophet." This may give you an idea of the species of faith which the new synagogue (of which Mendelson, no doubt, may be considered as the founder), have in a divine revelation. Their political situation, as a sect, is very problematical, as it is not yet certain whether government will tolerate them.

The old synagogue may again be divided into bigots and indifferentists, who both equally hate the new. A Pole of the former description, whom I addressed in the street, mistook me for a member of the new synagogue, and when at last he discovered that I was no Jew at all, I could perceive no alteration in his deportment towards me,—a proof this, that the members of the new synagogue and Christians are held in equal estimation by the bigots of the old synagogue. An indifferentist of the old synagogue told me, "What is it has kept us so long a distinct nation? is it not the Hebrew used in our Liturgy? This they are now giving up; but let us see whether they will be gainers or losers. *For my own part,*" continued he, "I seldom go to any synagogue, (and the synagogue is close by his house,) but when I do, it is to the old one." The same gentleman, after reading with me a piece out of the Talmud, to the study of which he is immoderately ad-

dicted, said, "Do not think that I believe every thing contained in this book; I only read it as any other book of science, and sharpen my spirit at the acute things found in it. His shopman, having occasion to call on me, I found to be a youth uninfected with the modish infidelity and apathy with regard to religion, so prevalent in this abandoned place. He seems desirous to be led to the sight of truth, so far removed from the sphere in which he is placed. He begged permission to call on me, which you may believe caused me no small joy. In my next, I shall, perhaps, be able to give you an extract of our conversation.

The books for the depository I look for with no small anxiety. Many a fair opportunity have I been obliged to let pass by unimproved for want of it. A better place, I rejoice to say it, the Society could not fix upon for a depository than Berlin, as the centre of communication between Germany, Silesia, and Poland. Samuel -----, Esq. a friend of mine, and correspondent of the Society, engages to take regularly with him a number of our books to Breslau and Frankfort on the Oder, where he frequents the great fairs. He has already distributed many a tract this way, in those resorts of Jewish merchants. He is also the editor of a religious paper, called, *Newest Accounts from the Kingdom of God*, in which he inserts such accounts of our Society as may be laid before the Prussian public; for we tread here on tender ground, and the utmost caution is indispensably necessary.

A few days ago, I was delighted with the sight of a *Polish German Testament*. Mr. Henderson, when here, in vain enquired after it, with a great deal of trouble; it fell into my hands quite accidentally. This discovery renders great part of Solomon's labour, and the expence attending it, unnecessary. I also immediately informed him of the circumstance. The copy I have directly sent to London, to Mr. Ogle's, Holborn.

The present persecutions of the Jews are a phenomenon no less singular and important and full of meaning, than sudden, unexpected, and general. The causes indeed of this event, are not too latent to be traced; for it may be said,

with regard to the political facilities given to the Jews on the continent, "Jeshurun waxed fat and kicked;" but the *period* in which it happens ought to increase our attention to the signs of the times. At Meiningen on the Mayne, the persecution first broke out; it then spread like wildfire, with the rapidity of lightning, or rather with the appearance of secret conspiracy, over Wurzburg, Frankfort, Darmstadt, Heidelberg, Carlsruhe, yea, as far as Hamburgh and Copenhagen. In the latter capital, the fury of the people was directed against the Jews and the government at once; and it is rumoured that the intention every where is, to come at the government through the side of the Jews; for when *these* are plundered of their riches, *that* can make no more loans, and consequently have no pretence for increasing the taxes, &c. &c. But whilst we deplore the wickedness that gives occasion to, and the wickedness that perpetrates these excesses, we shall do well to take heed unto these things: they happen not in vain, but are admonitions to watchfulness, that we may not let slip the moment of affliction, in which the consolation of the Gospel may find more willing ears, than in seasons of ease and prosperity.

Pray for me, my dear friend, that I may be preserved from the infidel principles, which even the small connexion I shall have with the university, obliges me often to hear. Remember me kindly to the dear friends I have had the happiness of becoming acquainted with in London, but especially to Mr. Way and family. With kindest regards to your dear partner in life and family, I subscribe myself, with fervent affection and real esteem, my dear Friend,

Yours in the Lord,  
G. G. FRIEDENBERG.

To Rev. C. S. Hawtrey.

JOURNAL OF THE REV. MR. NITSCHKE FROM JULY 20, TO SEPTEMBER 25, 1819.

THE London Society for promoting Christianity among the Jews, having now formed a plan to extend the sphere of its activity, by paying a more serious

attention, and directing its care more immediately to the Continent: it became the first and the most important point of enquiry:—if and where an undertaking to the effect in view might be attempted with any hope of success?

The actual disposition of the Jews towards Christianity must be the first matter of investigation; and then it was to be ascertained, whether, amidst the many different opinions of the religious parties, into which the Jews are divided, a prospect be opened for the successful entrance of the saving truths of the Gospel?

In compliance with the desire and the commission of the respected Society, I resolved to set out for a journey into such countries and places, as were most numerous inhabited by Jews, that I might ascertain, where and by what means an attempt could be made, to diffuse the light of the Gospel among that benighted people.

According to the plan I had formed, I had to cross the kingdoms of Poland and of Galicia, Upper Silesia, Moravia, and Bohemia, and every where to make such examinations, as tended to my chief object.

I set out July the 20th, strengthened by the remarkable daily word of the brethren's church: Fear not, for I am with thee, and will bless thee, Gen. xxvi. 24. and fervently intreated the Lord, who heareth prayers, that he in mercy would fulfil that promise in my behalf.

On the 22d I arrived at Glogaw in Silesia, the first place, where Jews are settled. In former times their number amounted to 2000; but it has considerably diminished in the latter years; as the depressed state of the trade has caused many of them, to settle in other places for their temporal support. A great number of the remaining belong to the *enlightened classes*, as do many other Jews under Prussian dominion; they cast off the yoke of Talmudical ordinances, and turn naturalists, or rather persons, that live without God, without religion, and are absolutely earthly minded. Many Jewish fathers in this place send their sons into the lower or higher schools of the Protestants and the Catholics; and some suffer

them to be instructed in the Christian religion, saying: What harm will it do them, if they learn *that* also!

I set out on the same day for the neighbouring small town Schlicklugheim, on the boundaries of the grand duchy of Posen. Here forty Jewish families live in great poverty; wherefore some of them, unable to pay a schoolmaster, send their children to the Christian schools for instruction, where they also attend the Christian school prayers, and join in the Christian hymns.

I conversed with the two ministers and the two schoolmasters about the means, whereby more Jewish children might be enabled to frequent the Christian schools; which they considered as a measure, from which great benefit would result.

23d at noon I arrived at Fraustadt, where I at the inn met with the Israelite ———, with whom I had been acquainted before. As he makes philosophy his principal study, I endeavoured to shew him a better way, than that he had gone hitherto. But he declined conversing with me, pleading some urgent temporal business, which called him elsewhere. On the evening I arrived at Lissa, where two thirds of the 7000 inhabitants are Jews. Here is a Jewish academy at the head of which always celebrated rabbins have been placed, and which still is in great renown. I visited in the evening the chief synagogue, where the beginning of the sabbath was celebrated. On the following day I went there again, and visited also some of the smaller synagogues. In one of them a young rabbin delivered a sermon, preparatory to the fast on the following memorial day of the destruction of Jerusalem, in which he shewed from the Talmud the different methods of fasting. On my walks from one synagogue to another, I observed that a young Jew always followed me closely. At last, when I entered my lodging, he came nearer, and asked whether he might pay me a visit? I readily permitted it; and he now began a conversation, in which he informed me, that he has opened a private institution, for the education of Jewish Children, which afforded him his livelihood; but that he was connected with above thirty young



Jews, who were in the habit of reading German books, because they hoped from them to derive better knowledge than they had hitherto received from the Talmud. He repeated his visit in the evening, with one of his friends; and I described to them the person and achievements of him, who is the Way, the Truth, and the Life. I also promised to send them some German books, in addition to the Hebrew I gave them, in which they would find a Christian direction to true godliness.

On the 25th, I continued my journey to Rawitch, where more than 130 Jewish families are settled. Here I paid a visit to Rabbi -----, with whom I had a long conversation, because I found in him a sensible man. He accepted from me some tracts, but as to the New Testament, he declined accepting it, pleading the many businesses connected with his office, whereby he would be prevented from perusing it. Having distributed some other books, among such Jews, as justified a hope of their beneficial effects upon their soul, I proceeded on the following day, and arrived at noon at Introschim. With the Jewish innkeeper and his wife, I entered into a religious conversation, and delivered to them a copy of all the works I had with me, for the Rabbin. But the innkeeper told me, that the Rabbin, being a very bigoted man, would not read them, but throw them in a corner; but that he himself would bring them into circulation among some of his friends: and he expressed great pleasure and gratitude, when I made him a present of them. In the evening I arrived at Zduni, inhabited by a great number of Jews. Having distributed some tracts among them, many Jews came to my lodging, with a view to enter upon a disputation with me. But I declared to them, that disputations in matters of religion were of no use; but that they only should endeavour to become partakers of the blessings of the new covenant, by turning with all their heart to God and the Son of David, the promised spiritual King of the heavenly kingdom. By that means, the promise of the prophet Ezekiel would be accomplished in them: "A new

heart will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." I had also a conversation with a travelling singer, who from synagogue to synagogue, exhibits the power of his voice, for which he receives a gratuity. He confessed his disapprobation of many Jewish ceremonies, accepted a New Testament, which I gave him, and promised to make the Jews acquainted with its contents. The books I here distributed were thankfully accepted.

I proceeded on my journey the 27th by the way of Rashkowitz, a fertile country, where the inhabitants were industriously engaged in bringing in the rich crop. During this day, my mind was involved in a peculiar sadness, when I in my solitary carriage, was led to the following meditations. The God and Father of all mercy, has not left himself without witness, in doing good to all mankind, giving them rain from heaven and fruitful seasons, filling their hearts with food and gladness. But alas, how few are they, who, by the temporal blessings bestowed upon them, are led to feel, to seek, and to find their kind benefactor. I had also a very lively impression of the harvest in the kingdom of God on the field of the world, and I was very painfully affected when I found myself engaged in a field, where the spiritual work is now commencing, which never before has been cultivated, but is quite overgrown with thorns and thistles, so as to make it doubtful, whether the good seed of the word of God will be readily received, and yield fruit in due time for eternal salvation. In a very impressive manner the history, related in the 4th chapter of the Gospel of St. John, occurred to my mind, when our Lord declared the multitude of the inhabitants of Sichar, roused by the testimony of a person whom he had brought to a conviction of her sinfulness, a field white for the harvest, among whom many were brought by his divine instruction, during his stay in the town, to faith in



him, and to that confession, We have heard him ourselves, and know, that he is indeed the Christ, the Saviour of the world. With such a blessed success, the master come from God, had worked among them, and his disciples had the satisfaction to reap that which he had sown. In the following period, the labour of the apostles in the field of the world was attended with equal successes. And an ardent desire pervades the heart of all them, who, in the time in which we live, are engaged in the work of promoting the kingdom of God, that the grace, the talents, and the Spirit, bestowed upon them, and the co-operating power of the Spirit of the Lord, may, in some measure, be imparted to them. Here nothing presents itself to their view, but their complete unfitness and inability, and they can do nothing but look to the Lord, if and where it may please him to open a way for his word, and to make perfect his power in human weakness.

In that frame of mind I continued my journey, waiting and longing for the wise direction of the Lord. Having reached the boundaries between Poland and Russia. I arrived at Kalish, inhabited by 3000 Jews. I had a conversation with some of them, distributed books among them, and proceeding on my journey by the way of Blaske and Sieradz, I arrived in the evening of the 29th, at Lask.

In this place, the number of Jewish inhabitants amounts to more than 4000. One of their rulers entered into a conversation with me, when I declared to him that the law was indeed given by Moses to the people of Israel, but they had not been able to keep that and the traditions of their elders, for, thereby, to have everlasting life; that, therefore, saving truth and grace had been revealed by Jesus Christ, the true Saviour of the world, in whom all who believe in him are justified and saved. I asked him to pay me another visit on the following day after the morning prayer, and then gave him a copy of all the books I had with me. Scarcely an hour had elapsed, after he had left me, when Jews, one after the other, came into my lodging in such a number, all wishing to possess the same books, that

I here could have disposed of my whole store. I therefore put a stop to the distribution. But a young man who just now had finished the study of the Talmud, continued incessantly to ask a copy of the Hebrew New Testament. On my question, Why he was so very urgent in his demand? he answered, That he had read that that book treated of the Messiah, and that he wished to become acquainted with him. Now, I replied, if that is your desire, I give you this book; read it diligently, and you certainly will come to know the promised and already arrived Messiah. With true emotion and visible joy, he acknowledged the present. I paid a short visit to one of the rabbins, but was soon aware, that my distributing so many books, did not meet at all with his approbation. As the importunity for books still continued, I immediately left that place for the German colonies in the department of Petrikaw, and arrived late in the night at Latznows Kawola, where I took my lodging in the house of the schoolmaster Roadthales, whom I knew. I was requested by him, and some of the other members of the congregation, to remain here over the Sunday, and to preach to them the word of God. On the 1st of August, being the Lord's day, many hearers met to hear a sermon. Some of them, who attended, lived two German miles (ten English miles) from the place. The numerous congregation listened with great attention to the preaching of the saving Gospel; and I was desired to give them another sermon in the Afternoon. A considerable number of German traets was distributed among these colonists, and thankfully received; as they only twice in the year have the privilege of hearing the word of God preached to them. The Lutheran schoolmaster, Mr. Iter, from Petrikaw, who attended the sermons, offered to take a parcel of Hebrew books, in order to distribute them among the many Jews who live in that place, and among whom he has many connexions.

On the 2d I arrived at Rawa, where the Protestant inhabitants have, but seldom an opportunity to attend divine service. The state of religion among the German emigrants in Poland is very

pitiable; and their children grow up in heathenish ignorance for want of instruction in the truths of Christianity. No opportunity offered here to converse with the Jews, who live here in great number, and I could only give some tracts to one of them.

From here I proceeded to Amshinow. While my coachman caused one of the horses to be shod, I stood in the marketplace, overlooking the crowd of Jews assembled there only for earthly concerns. Unexpectedly an old and venerable Jew approached me, and in a very friendly manner shook hands with me. I immediately entered into a conversation with him, and pointed out in a few words the true way of salvation, offering him at the same time some of my books. In a moment, many of them surrounded my carriage, asking for books. A woman, among others, desired a book, in which was stated that the Messiah would soon arrive.

On the 4th at noon, I arrived at Warsaw, where I staid some days.---- 20,000 Jews live in this city; with some of them I had a conversation, especially with one, whom I would have given a New Testament, but who declined it, because he had received a copy from a friend who lately had been in Berlin. This Jew had the following view and opinion of the Messiah promised to the people of Israel: All the experiences of divine deliverance in the dangers and distresses of the present life, are, according to his sentiment, the promised Messiah or Redeemer. What a sad thing is it, that the Israelites are still inflexibly looking out for a Messiah, who only shall be to them a deliverer out of temporal misery, but a Redeemer from sin and its awful consequences.

I visited here also the Synagogue of the Chassidim, or Chidim, a very numerous sect among the Jews in Poland. They think themselves intitled to boast of a more eminent piety, than their brethren, in the first place, because many of them really distinguish themselves by their seriousness; in the second place, because they spend almost the whole Sabbath in their Synagogue in prayers. They evince in that point a great zeal, which in some instances is made conspi-

cuous by strange gesticulations. I shall in one of my next addresses give a more extensive account of the origin and the constitution of this particular sect among the Jews.

As it for some time had been my wish to be informed of the sect of the Shabzaswi, I took here also some steps to that effect. I paid a visit to a respectable brewer. But he shewed the greatest reluctance, to give the desired information, and always gave me evasive answers to my questions.

I should have been much gratified by paying my respects to Count Polofsky, minister of public worship and instruction, and likewise to see the Lutheran superintendent general. But they were both of them from home. When I visited the office, where the new Polish Bible is printed, I was much struck by finding, that both the publisher and the printer of that Bible is a Jew.

I left a parcel of my books, for distribution among the Jews in this city, with the Lutheran minister, Mr. Lauher, who sometimes is visited by young Jews, desirous to converse with him about the truths of christianity.

On the 7th at noontime, I left Warsaw, and proceeded to Pofshin, where the Jewish innkeeper belongs to the sect of the Chassidim. I had with him an interesting conversation, and presented him with some books. On the following morning at day-break, he awakened me from my sleep, renewed our conversation, and listened with great attention to what I had told him of the way of salvation. With cordial expressions of gratitude he wished me a happy journey.

On the 8th I arrived at Gura, where there was a great bustle among the people. There is in Poland the very bad practice prevailing, that in the towns the market is held on the Sundays. A striking contrast may be observed between the scrupulous and calm manner, in which on the Saturday the Sabbath is observed by the Jews, and the profanation of the following Sunday by the nominal Christians.

I left that noisy place as soon as possible, and arrived on the following day at Kozienitze, where the innkeeper, Moses and his son belong to the sect of the pious Jews, and gladly accepted the

Hebrew books, I offered to them. They communicated to me their determination, that these books should be publicly read in their Synagogue before the whole congregation of the Jews. They were truly sweet tempered people, whom I cordially wished the true knowledge of their salvation by Christ.

Having passed through several small towns, and distributed tracts in every place, I crossed the Vistula, near Pulaw, and arrived at *Lublin*, on the 12th. The number of Jews in that city amounts to 4000. I visited their chief Synagogue, where all was in a continual motion, as many of the Jews did not sit still in their places, but repeated their prayers walking up and down. To the Jewish factor of the inn, where I lodged, I offered my books as a present. The consequence was, that many other Jews made an application for them; but I could not satisfy the wish of them all. One Jew, now living among them, was commended to me for his great learning. But when he, in compliance with my desire, favored me with his visit, I found his pretended wisdom not to consist in a profound knowledge of the Talmud, but in the philosophy of Spinoza. Having offered to him the Catechism of Tremellius, I intreated him to search the Holy Scriptures for that true wisdom which leads to salvation. In the protestant minister, Mr. Grass, I found a witness of the saving grace of God in Christ Jesus. My visit gave him great pleasure, as he takes a lively part in the exertions of the different societies for promoting the kingdom of God. He begged me to propose to those Jews, who had got books from me, that, if they, after having attentively perused them, wished for more information, they might apply to him. I met in his house with a young Jew of good attainments, who often visits him. He soon came into my lodging, and desired a private conversation with me in which he confidentially told me, that he was firmly resolved, to forsake Judaism, as it did not answer the claims either of his intellectual or his spiritual faculties, and he wished my advice to that effect. To my question as to his actual employment, he replied, that he was a scholar in the first class in the Catholic Lyceum, and

that he soon intended to remove to Cracow for the study of physic. My advice was, that he first might finish the course of his study, but meanwhile continue to make himself more thoroughly acquainted with the truths of christianity; that he, after having qualified himself to a useful member of society, able to provide for his livelihood, might from full conviction become a genuine member of the christian church.

Here I was informed, that many Karaites live in the neighbourhood of Wlodomir and Luck, in Russia, and was resolved to proceed on my journey in that direction. On my way I availed myself of the opportunity that offered to distribute tracts among Jews. One of them considered it as a providence, that I was come to the place where he resided, to make him such a present.

On the 15th, I arrived at the frontier town Useilug of Russian Lithuania, situated on the Bug. But in the Imperial office I was very politely informed, that I could not be permitted to enter into Russia, because I was not provided with a passport from the Russian resident in Warsaw, which according to the law was absolutely required. They were sorry, that they could not make an exception in my favor, as I had no credential letters to produce; and I was no less sorry, for having travelled eighteen miles in vain, and been prevented from paying a visit to the Karaites, who lived only at ten miles distance. I therefore took the resolution to proceed from here in a straight line to Lemberg, the chief town in Gallicia. I passed the Austrian frontier Warentz without any difficulty, and arrived at Christianopol, a place, where several unite Greeks live among Roman Catholics, but the Jews constitute the greatest part of the population. But as wise caution was necessary in a country under Austrian dominion, I distributed books only to few among them. On the 18th, I reached Lemberg, where 18,000 Jews are settled; but at a very unseasonable time. For not to mention the rain, which during my whole stay inundated the streets, so as to prevent me from going much out of doors, a great levying of recruits, in which 300 Jews were included, took place in the same days. But of the latter



many contrived to get off to Poland, or to abscond. Great noise was prevailing in the city during the business, and I found but little opportunity for distributing books. I made however a pleasant acquaintance with the Lutheran superintendent, Mr. Stockman, who made a very gloomy picture of the depraved state of the Jews in this place, and recommended to me the greatest caution, because very severe orders recently were issued from Government to their subalterns, not to suffer any religious or political influence from abroad.

A short time ago a new sect, composed of about sixty in number, has arisen among the Jews. They have forsaken Judaism, and are zealously studying the philosophy of Kant.—I was here credibly informed that Karaite congregations are established in the towns of Stanislaw and Kradish. But as a visit among them would have led me too far to the boundaries of Moldavia, I was obliged to give it up. Mean while I have been enabled, to gather some authentic information with respect to that sect, which stands in the same relation to the Jews of this day, as the Samaritans to the Jews at the time of our Lord here on earth. The dogmas of the Karaites are the following. 1, The whole universe, and all that it contains is created. 2, He that created it, is himself uncreated. 3, He is without his equal. 4, He has sent his servant Moses. 5, He has by him given a perfect law. 6, The believer ought to understand the language of the law, and its explanation; but the literal meaning of the law must be determined by the rules of a rational interpretation. 7, The blessed God has also ruled by the spirit of prophecy the other prophets. 8, The blessed God will on the day of judgment raise to life the children of men. 9, He will reward every one according to his works. 10, He has not rejected his people though he has chastised them. It is therefore meet, that they shall receive salvation through the Messiah, the Son of David. In how far the truths of the Gospel of the new covenant may find access among this sect, which does not receive or obey the Talmud, that wall of brass, which encompasses Judaism, I

have not been able to ascertain, having had no opportunity to examine the tendency of the Karaites toward Christianity. As no field for activity was offered to me at Lemberg, I left that city on the 20th and proceeded by the way of Tannof, Sklov, Krakowietzk, to Loncol. In the first place I went early to the synagogue both of the orthodox Jews, as they style themselves, and of the Chasidim, because it was Sabbath. When I left the town, I gave books to some of the Jews. As soon as the Rabbin was informed of it, he sent a young Jew, who came running after me, to request a present of the same books for him also; which was readily granted.

In the last place I made acquaintance with a sensible Jew, who blamed and rejected as unreasonable many Jewish ceremonies.

In Tarnow I visited a rich Jew, to whom I was directed. His opinion was, that the Messiah, in whom the Christians believe, may be good for them, but that the Jews want another Messiah. He however readily and thankfully accepted the books I offered him, and I wished him, that by attentively perusing them, and by comparing them with the sacred books of the old covenant, he might come to the conviction that the Jews expect in vain another Messiah than him who has already appeared. The continual and abundant rains had caused some of the rivers I had to cross in this country, to inundate the fields, and to make great devastation.

On the 21st I arrived in the morning at Walizka; and having there visited the famous mines of rock salt, I reached Cracau in the evening. Here the Jews, to the number of 10,000, live in a separate quarter of the city called Casimir, after the king Casimir the great, of Poland, who, from partiality to a Jewish Esther, granted many privileges to her countrymen. In this place, which some years ago had been made a free republic, I could exert my activity with more freedom, than in foregoing days. Having on the 22nd visited the great synagogue, built in the finest style, I went to the synagogue of the Chasidim, which is numerously attended. Many shook kindly hand with me, and



shewed me a place where I could take a seat among them. I spent here almost an hour, and witnessed again some marks of that extravagant piety, exhibiting the warmth and the zeal of their prayers in the strangest gesticulations. I crossed the Jewish quarter, when many inhabitants, who by the innkeeper, with whom I lodged, had been informed of my having Hebrew books for distribution, applied to me for them. I sent some of them also to the rabbin, who returned the expression of his gratitude. In the shop of a Christian bookseller, I enquired for German Bibles, but he assured me, that in the course of twenty-two years he had been settled here, no more than six copies had been sold by him. As it does not belong to my present design, to give an account of the Protestant and Catholic Christians, which would lead to many observations, I only will mention the acquaintance I made with the Lutheran minister, Mr. Teichman, whose office is attended with great difficulties, in which he has conducted himself with great prudence. He very much approved the intention of my journey, though no speedy effects might be anticipated, as many attempts for promoting the civilization of the Jews had proved unsuccessful. He readily offered his services in distributing Hebrew books among such Jews, as were likely to be benefitted by them.

From Cracau I passed through many small towns, inhabited by a numerous Jewish population, among whom I distributed books, whenever a fit opportunity was offered.

In Nicolai, in Upper Silesia, where I on the 25th took my lodging in an inn, occupied by a Jew, who already had been informed of the design, for which I travelled, and who was the ruler of the synagogue; many Jews assembled there to meet me, and I found them to be sensible and honest men. I therefore could freely converse with them; and as to the books I gave them, they determined, that they should be publicly read before the whole congregation in the synagogue.

On the 26th, I arrived at Gnadenfeld, and spent some days in this settlement of the Moravian Brethren, to

recover from the great fatigue of my journey.

Having left that place on the 30th, I entered into Moravia, where I visited some of the places celebrated in the Church history of the Brethren, where their ancestors had endured the most cruel persecutions, and where still some remnants of their spirit is to be found. My visit there was very acceptable to them, and the testimony I delivered of the true way to eternal life, was heard with great devotion.

On the 6th of Sept. I passed through Weissenkerchen, where 130 Jewish families reside. But as on that day the fair was held, the earthly business of human life did not admit any activity for promoting the interest of the kingdom of God. But at Leipnick, where 170 Jewish families are settled, I conversed with some Jews, made them a present of some books, and sent some of them to the Rabbin, whom they described to me as a very sensible man.

On the 7th, I arrived at Olmatz, where no Jew is permitted to live. At the table d'hôte I made acquaintance with one of the Academical teachers, Mr. Ignatz Atteger, D. D. and Professor of the Biblical Theology of the Old Testament. I had a long conversation with him, especially with respect to the state of the Jews in Moravia, and learned from him, that in that whole country only 1500 Jewish families are settled in nine towns, and that not one exceeding that number is permitted to reside there. The Hebrew books I gave him afforded him great satisfaction; but he assured me that the narrow-minded politics which prevailed in the ————, would lay great difficulties in the way of my activity among the Jews, and, perhaps, absolutely prevent it. He advised me to go to Prosnitz, because I might there meet with some belonging to the sect of the Shabzaswi. But the mysterious darkness, in which these mystical Jews involve themselves, their Chaldean superstition respecting the angels, the moral process through which they have to pass, and their presumption, that, though they voluntarily expose themselves to the contempt of the other Jews, the

Messiah will arise from among them,---altogether things, into which the most sensible Jews have not been able to penetrate---- determined me to abstain from an investigation into their system: and the hadness of the road that leads to their settlement, was an additional motive to give up that plan. I crossed several places, in each of which only one Jew lives, who has farmed the distillery of braudy. In Collin, above 100 Jewish families are settled. But one of their own countrymen assured me, that so great was their stupidity, that no desire after intellectual improvement was felt by them.

On the 17th, I arrived at Prague. I soon went into the part of the city, inhabited by Jews, and visited the old synagogue, which is said by them to be the oldest since the destruction of the temple in Jerusalem, I also saw the Meusel School, the largest and finest of all the schools in Prague, built by an opulent Jew of the name of Meusel. Some conversations I had with Jews, convinced me of their great ignorance in spiritual matters, and their great indifference with regard to them. Irreligion becomes more and more general among the professors of the law of Moses, and there are many among them who do not attend the synagogues at all. I paid two long visits to Mr. Beer, the Israelite Professor of Moral Philosophy, with whom I in the foregoing year had made an agreeable acquaintance. In his house I met with Mr. Landov, Inspector of the Jewish German School in this city. I availed myself of the opportunity to explain to these Gentlemen, with a feeling heart, the ground of my faith and my hope; and that led to a conversation, wherehy our hearts were filled with mutual love. Mr. Landov expressed his great esteem for the genuine Christian plan of the Society for promoting Christianity among the Jews. It is remarkable, that both in Prague and in Cracau no Jew is permitted to enter into a Catholic church, he is immediately thrown out of door. I left with them some books for distribution, and the same was done by me after my return into my lodging, when I delivered a parcel of books to a sensible

Jew who was setting out for Vienna, to remain there, that he might bring them into circulation among his friends.

On the whole road leading from Prague to Saxony, no Jews are to be found, but many of them live on the opposite side.

On the 25th, in the evening I reached my home, thankful from my heart to my dear Lord, who has fulfilled the word of his promise. Fear not, for I am with thee, and will bless thee.

As to the blessing, with which the Lord may have crowned my feeble exertions, it is known, not to me, but to him alone. I have merely sown the seed of the word of God, by the means of many books and tracts, brought into circulation. The fruit is to be expected by the blessing of the Lord. I have spent ten weeks on my journey, and travelled almost 250 German (1250 English) miles. I beg the respectable Society to which I at a subsequent time shall communicate some observations, that have occurred to me on my journey, and will lead to some important results, to accept my cordial love and esteem.

T. F. NITSCHKE.

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#### LETTER FROM MRS. HANNAH ADAMS, BOSTON, AMERICA.

*Boston, October 11th, 1819.*

Rev. Sir,

BY the direction of our Society, I inclose a bill for One Hundred Pounds Sterling, to promote the benevolent design of your institution. We return our grateful acknowledgments for the books you sent us, which we perused with great satisfaction, and rejoice in the encouraging prospect which opens to your Society abroad. In particular we anticipate incalculable advantages to the descendants of Israel from the distribution of the Hebrew New Testament.

Our Society are now getting the books you sent us bound, in order to circulate, and heighten the interest for the Jews in our country. Any books which you can send us will therefore be peculiarly

welcome. We in particular request the last numbers of the Jewish Expositor for this year, that we may bind them with the first six numbers which you have already sent us.

The American board of Commissioners for Foreign Missions, have lately ordained Messrs. Parsons and Fisk, young gentlemen of piety and talents, in order to send them to preach the Gospel to the Jews in Palestine, where they expect to sail in the course of this month, or the first of November. If your Society should think it proper to furnish and convey to them any Hebrew Testaments, they will be gratefully received, and, I trust, suitably distributed by the Missionaries; and our Society will be gratified by this attention to their countrymen.

May you continue to prosper in your benevolent design, encouraged by the gracious promise that, "The Lord God will have mercy on the whole house of Israel."

I remain, very respectfully,

Rev. Sir, your obliged Friend,

HANNAH ADAMS.

Cor. Sec. to Boston Society.

Rev. Mr. Hawtrey.

# BATAVIA.

From the Baptist Magazine.

*Extract of a Letter from Mr. Robinson to Dr. Cary, dated June 9th, 1818.*

ONE of the Dutch dragoons attends English worship at my house every Sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's supper to him. I told him my objections, and in the course of the conversation I learned something more of his history, I am, says he, a Jew, born at Gothenburgh, in Sweden, but I was baptised in England by a Minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. "Can you read Hebrew?" said I. I learned it, said he, when I was a child. I produced a Hebrew Bible, and had the pleasure of hearing him read several verses.

Our esteemed friend the Rev. Wm. Marsh has lately made the following collections for us.

Ashampstead, Berks,	Rev. R. B. Fisher, Vicar.....	3	12	6
Basilden, Do.	Do.....	6	8	0
Aston Tirrold, Do.	Rev. Mr. Campbell .....	7	7	7
Harwell, Do.	Rev. G. Knight.....	4	0	0
Bradford, Do,	Rev. Mr. Stevens, Rector .....	4	8	0

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### FOR GENERAL PURPOSES.

Comber, late B. R. Esq.	by Rev. J. Bull .....	1	1	0
Cotton, Mrs. Rudgeley, Staffordshire .....		5	0	0
Clarke, late T. Esq. Dulwich .....		10	0	0
Hudson, Mr. William B. Haymarket .....		10	10	0

Ashted, Birmingham,	Mrs. M. H. Moggridge, Treasurer,			
	by Mr. I. I. Green .... 1 year	8	0	0
Bourn, Cambridgeshire,	Rev. John and Mrs. Jowett, col-			
	lected by them .....	2	13	6
Bristol,	by William Plenderleath, Esq.	244	8	9
Chatteris,	by Rev. I. Hatchard ..	4	18	6
Clewer,	by Mrs. Davis, Lady day to Mic.	23	4	0
Huddersfield Ladies,	by Mrs. John Coates .....	17	8	2
Do.	(Rev. John Coates, Vicar) col.			
	after a Sermon by Rev. L.			
	Richmond .....	27	1	11
Melton Mowbray Ladies,	by Miss Ford .....	30	8	2
Plymouth, Plymouth Dock, and	Stonehouse, by I. H. Dawe, Esq.	55	0	0
Rumsey,	by Rev. I. Crabb .....	4	0	0
Staplegrave near Taunton	(Rev. H. W. Rawlins) col. after			
	a Sermon by Rev. L. Way ..	21	0	6
Stirlingshire Missionary Society,	by Mr. John Smart .....	20	0	0

## FOR HEBREW TESTAMENT FUND.

G. B. E. ....		20	0	0
Bristol,	by William Plenderleath, Esq.	10	8	0
Portland, America,	by Miss Mary B. Storer .....	38	18	6

## FOR BUILDING FUND FOR SCHOOLS.

A Lady	by the Rev. C. S. Hawtrey ....	1	0	0
Do.	by Mrs. King .....	0	10	0
Barton, Rev. Thomas,	by the Rev. Robert Cox .....	5	0	0
Greathead, Rev. T. Bishop's Hall, Taunton,	by the Rev. Lewis			
	Way .....	10	0	0
Episcopal Jews' Chapel Ladies' Penny Society,				
Collected after a Sermon by the Rev. Edward				
Bickersteth .....		20	17	2
Do. by the Rev. H. Godfrey .....		13	14	5
Penny Society .....		26	12	4
Mrs. Jennings .....	Annual	2	2	0
Miss Jennings, Newtown, Montgomeryshire	Do.	1	1	0
Mrs. Bone .....	Do.	1	0	0
Mr. H. Palmer .....	Do.	0	10	6
Children's Box at the Rev. C. S. Hawtrey's....		1	1	7½
		66	19	0½
Hitchcock, H. Esq. ....	Annual	2	2	0
Stromness Female Bible Society, by the Rev. Christopher				
	Anderson, Edinburgh, first			
	Don. £5. second Don. £6.	11	0	0
Bristol,	by William Plenderleath, Esq.	6	11	3
Do. Ladies,	by Ditto .....	49	17	3
Do.	by Do. produce of work .....	126	3	0

## FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

Bristol,	by William Plenderleath, Esq.	7	6	0
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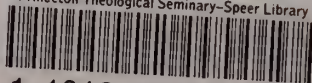
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